

The NEW ERA *in the*
PHILIPPINES

ARTHUR J. BROWN



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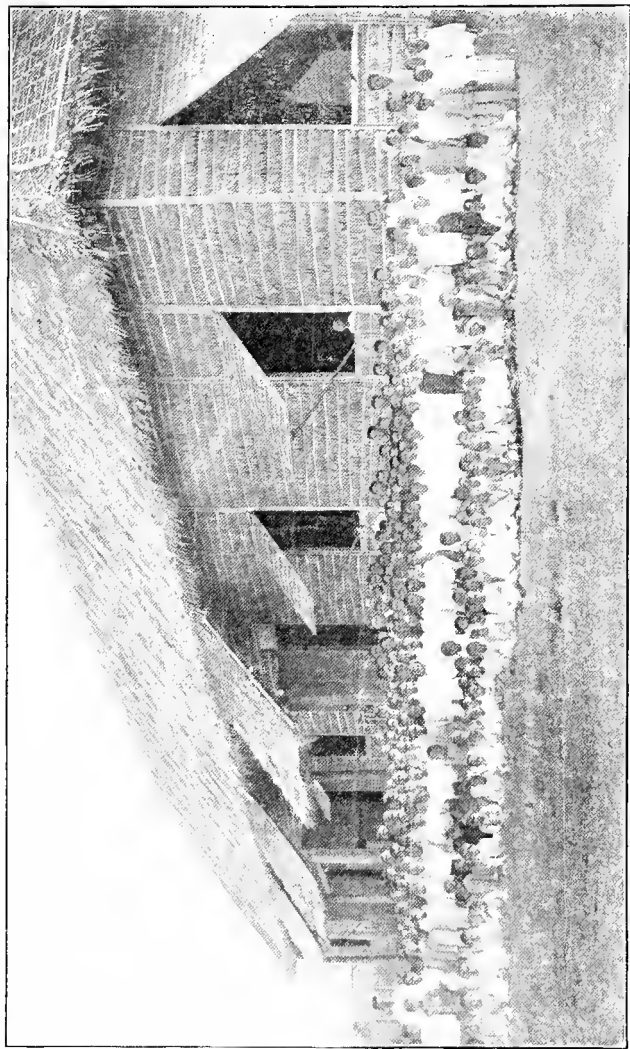
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THE NEW ERA IN
THE PHILIPPINES



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The New Era in The Philippines

By
ARTHUR JUDSON BROWN, D.D.

*Secretary of the Board of Foreign Missions of the
Presbyterian Church in the U. S. A.*



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TO MY WIFE

*who shared my varied experiences
in the Philippine Islands
where most of the materials for this book
were gathered*

Preface

A NEW era is dawning in the Philippine Islands. Just what that era is to be, it is too soon fully to know. Forces are at work which may effect vast changes in the Filipinos who are ruled and perhaps also in the Americans who rule. The new era can hardly be worse than the old. I believe it will be better. But a joyous optimism and a fretful pessimism are alike as unworthy of us at this hour as the greed of gain and the lust of power.

We are at the end of a victorious war, but we are only at the beginning of the momentous problems to which it has given rise. It is therefore not a time for national glorification or for appeals to greed or passion, but for thoughtful, solemn consideration of our duty. By no scheming of our own, and in ways very strange to us, we have been forced into governmental relations with eight millions of people on the other side of the planet. The United States cannot expect to succeed where so many other nations have failed unless it heeds the lessons of experience. The laws of the moral universe will not be changed because this particular country is involved. It is not true that "everything will be all right," unless

we resolutely make it all right by honest, earnest, unselfish endeavor. We must reverently seek the guidance of the God of Nations. He will help us, but only in so far as we work in accord with His beneficent and far-reaching purpose.

The writer does not profess to have solved the problem or to have foreseen all that may occur in the working out of its numerous and complicated factors. Where so many controverted questions are necessarily discussed, he cannot, of course, expect to escape criticism, especially from those who regard those questions from a different viewpoint. But he has, at least, personally visited the Philippines, and studied the question on the ground in free consultation with all classes of people—American, English, Spanish, Tagalog, Visayan, and Chinese, Protestant and Roman Catholic, as well as civil and military officials.

This book is the product, not so much of the study of volumes which others have written, as of this first-hand observation on the field, and the persistent questioning of others who have been there. Painfully conscious of its deficiencies, the author can only dare to hope that it may help a little toward a clearer understanding of the period of transition through which the Philippines are passing, and that, in particular, it may bring into bolder relief the basal truth that the real issues of the new era in the Philippine Islands are not so much political and commercial as moral, and that it is a grave error to imagine that they can

be settled right without the active and prayerful cooperation of the Christian Churches of the United States.

A. J. B.

October, 1903.

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The New Era in the Philippines

I

MAGELLAN AND THE PHILIPPINE ARCHIPELAGO

NEAR the Bridge of Spain in Manila, stands the monument of the discoverer of the Philippine Islands—Ferdinand Magellan. A Portuguese by birth and an explorer by nature, he was fired by the reports of what Columbus had seen on his memorable voyage, and by ambition to find a passage from the Atlantic to the ocean upon which Balboa had wonderingly gazed from the Isthmus of Panama in 1513. Rebuffed by his own King, Manuel, he sought Charles I of Spain, who gave him five ships. August 10th, 1519, he sailed from San Lucan de Barrameda. Touching at Rio de Janeiro, Brazil, December 13th, he beat southward along the coast, undismayed by storms which wrecked one of his ships, by cowardice which cost him another, and by mutiny which jeopardized the whole expedition, till October 28th, 1520, he entered the long-sought passage now fitly known as

the Straits of Magellan. A month later, he emerged from that tempestuous channel into a sea so sunny and peaceful that he named it the Pacific Ocean. Sailing northwestward with new enthusiasm, he saw, March 16th, 1521, the forest-clad hills of the Philippine Islands.

After a short stop at Jomonjoló Malhon, Magellan proceeded to Butuan on the island of Mindanao, where he found a timid but kindly and hospitable people, and where he raised the Spanish flag and, with much pomp and ceremony, named the new region San Lazaro Islas. April 7th, he reached Cebu. A treaty was made with the king and friendship solemnly sworn in blood drawn from the breasts of explorer and monarch. To strengthen this friendship, Magellan undertook to help his new ally in a pending struggle with the tribes on the adjacent island of Mactan. Confident of an easy victory, he set out with only forty men. But in the battle that ensued, April 27th, 1521, the great discoverer fell. The visitor of to-day finds two monuments commemorating Magellan's achievement, the one in Manila already mentioned, and the other on the spot where the indomitable explorer was struck down by the war club of a Filipino.

One of Magellan's ships, the *Victoria*, managed to get back to Spain, and the way having thus been opened, other expeditions followed until Spain had established herself as the mistress of the Archipelago. Ruy Lopez de Villalobos, sail-

ing from Mexico in 1542, landed on the island now known as Samar, which he called *Isla Filipina*, after Prince Philip of Spain. Not long afterwards, Don Miguel Lopez de Legaspi referred to the whole group as *Las Islas Filipinas*, or the Philippine Islands, a name which quickly took the place of the one which Magellan had given.

This is not a history, so that the details of Spanish occupation need not be followed up. Suffice it for our present purpose to state that Legaspi, who sailed from Mexico, November 21st, 1564, under appointment by the King of Spain as generalissimo of his new possessions, was a man of some high qualities and that he ruled the Philippines with wisdom. But evil days followed his death, August 20th, 1572. His successors were usually brave men, but, with few exceptions, they were cruel, avaricious and corrupt.

As Manila lay to one side of the usual routes of travel, about 1,400 miles from Nagasaki, Japan, 1,500 miles from Singapore and nearly 700 from Hongkong, little attention was paid to it and Spain was left to rule practically in her own way. September 22d, 1762, the war with England brought a British fleet into Philippine waters and Manila was captured. But the treaty of Paris, February 10th, 1763, restored it to the Spaniards, who continued in a control which was disturbed only by a few sporadic forays from predatory Chinese and Japanese and by the numerous insurrections of an increasingly oppressed and embittered

tered people, until a series of events, wholly independent of the Philippine Islands, precipitated war between Spain and the new world power of the West. Hostilities were formally declared April 21st, 1898, and ten days later, a squadron from the hemisphere which a Spanish ship had discovered over 400 years before suddenly appeared in Manila harbor and struck the death blow to Spain's supremacy in the Philippines. By a grim coincidence, a few weeks later, far across the seas, the battered hulk of the Spanish flagship, *Maria Teresa*, without a living man on board and as if guided by invisible hands, beached herself on the very island where Columbus is supposed to have landed.

Magellan himself probably did not realize the vast extent of the Archipelago which he had made known to the world, and apparently Americans do not yet appreciate it. Within the area of approximately 800,000 square miles, bounded by the fourth and the twenty-first parallels, and the one hundred and sixteenth and the one hundred and twenty-seventh meridians, there are, according to some Spanish charts, 1,725 islands, though several hundred of these are small and uninhabited.

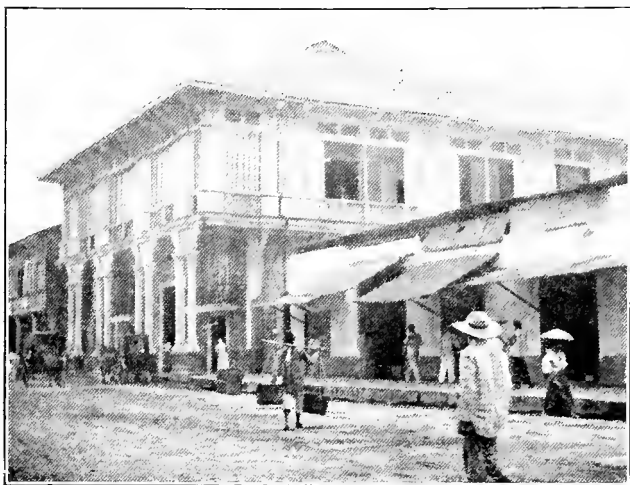
But while some of the remainder are comparatively unimportant, there are many large and populous islands. The great Island of Luzon alone is larger than the State of Pennsylvania, having an area of 47,238 square miles. Mindanao, with

36,237 square miles, is larger than Indiana. Samar, with 5,090 square miles, is nearly as large as New Jersey. Negros measures 4,854 square miles and is therefore more than half as large as Vermont. Panay has 4,708 square miles and is thus more than half as large as Maryland. Mindoro, with 3,972 square miles, is about four-fifths the size of Connecticut. Paragua is close behind with 3,937 square miles. Leyte, with 2,713 miles, is a third larger than Delaware, while each of the islands of Cebu, Bohol and Masbate is considerably larger than Rhode Island, the smallest, Masbate, being 1,290 square miles in area against Rhode Island's 1,085. Nineteen other islands are larger than the District of Columbia, while scores of smaller ones are large enough to be inhabited and valuable.

Upheaved from the deep waters of the Pacific by stupendous volcanic forces, many of the islands have bold outlines, mountains sometimes rising almost from the water's edge, while almost everywhere hills and valleys and streams diversify the landscape. The soil is fertile and the genial warmth of the north torrid zone and an abundant rainfall clothe the land with exuberant vegetation. Hills and mountains are covered to their summits with forests of teak, ebony, mahogany, camphor and rubber. Tropical vines twine about the mighty trunks. Rare flowers bloom in profusion. On every side, "fronded palms" "lift their heads in air." The bamboo waves its feathery tips from

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every hillside, while the ground beneath is thickly carpeted with grasses of many varieties. The Philippine Archipelago is one of the most beautiful of all tropical lands.



RESIDENCE OF WEALTHY FILIPINO



GOVERNOR TAFT'S PALACE

II

HOW THE UNITED STATES TOOK THE PHILIPPINES

THE circumstances in which the United States came into possession of the Philippines were as unexpected as they were extraordinary. At the beginning of the year 1898, Americans knew little and cared less about this extensive Archipelago, and when it began to be talked about, there was a great rummaging of maps to find out where it was. But when war broke out, we learned that Spain had a fleet in the Pacific whose existence menaced the safety of our Western coast. So the commander of our Asiatic squadron was ordered to find and sink it. Humanly speaking, it was a mere coincidence that the Spanish ships were in Manila Bay. So far as the purpose of the United States was concerned, they might have been anywhere else on the coast of Asia. But in Manila Bay they were, and there Dewey went, not for the Philippines, but for the Spaniards. When on that morning of the first of May, 1898, he had so decisively vanquished the foe, the Philippines were upon our hands!

That the United States Government did not at first expect to retain them is apparent in the official correspondence of the time. In the peace

protocol of August 12th, 1898, President McKinley placed these words :

“The United States will occupy and hold the city, bay and harbor of Manila, pending the conclusion of a treaty of peace, which shall determine the control, disposition and government of the Philippines.”

But the logic of the situation soon became plainer, and the Commissioners, who were appointed in September to negotiate the treaty of peace with Spain, found in their instructions an order to demand the island of Luzon together with the following significant words :

“Without any original thought of complete or even partial acquisition, the presence and success of our arms at Manila impose upon us obligations which we cannot disregard. The march of events rules and overrules human action.”

Of the five Commissioners, two, Judge Day and Senator Gray, at first thought it would be unwise for the United States to attempt to govern the Philippines. But by October 26th, President McKinley and a large majority of the American people saw the inevitable, and on that date, the Commissioners in Paris received cabled instructions to insist on the cession to the United States of the whole Philippine Group. “This course will entail less trouble than any other,” ran the President’s message through Secretary of State Hay, “and besides will best subserve the interests of

the people involved, for whose welfare we cannot escape responsibility."

So the treaty of peace transferred the sovereignty of all the Philippines to the United States and Spain was obliged to be content with a payment of \$20,000,000 in "the painful strait of submitting to the law of the victor."

President J. G. Schurman of Cornell University states that President McKinley said to him in January, 1899, "In the protocol to the treaty, I left myself free not to take them; but in the end there was no alternative."

What else indeed could we have done? Hitherto we had pursued a self-centred policy. We had said, no doubt wisely, that we were young and that our present territory was vast enough, our present problems grave enough to tax all our energies. But the shock of war rudely forced other territories, other problems upon us. Of course we did not want them. But how could we rid ourselves of them?

Return them to Spain? Impossible. We had destroyed Spain's sovereignty, and her power to reinstate it. Moreover, the same Spanish misgovernment and brutality which had forced the United States to expel Spain from Cuba existed to even a worse degree in the Philippine Islands and as imperatively demanded like intervention.

Give them to some European Power? Every man who has a scintilla of political information knows that such an attempt would have pre-

cipitated a war which might have involved half the world. Germany, as every one now knows, was eager to take them, but even if she had done so, would her rule have been better for the Philippines than American rule?

The remaining alternative, to leave half-civilized Malays to cut one another's throats and make the last state of the Islands worse than the first, was equally impossible. Aguinaldo, according to some reports, is an able man, but he is an Oriental despot, and his government would have been as oppressive as that of the Sultan of Turkey.

To reply that the United States gave independence to the Cubans and might have done so to the Filipinos is to confuse facts. The Filipinos, while equal to the Cubans in many respects, are not so homogeneous or, as a whole, so advanced in civilization, nor are they so near the United States where they can be easily reached and protected from European aggression. Besides, the Cubans were not given their independence at once, and now that they have it, many feel that they are worse off than they were under American rule. Doubtless, the United States will gladly recognize the independence of the Philippine Islands when there is a reasonably united and intelligent people to receive it. But the disgraceful history of some of the South American Republics, so-called, should make us hesitate before we perpetrate upon a long-suffering world another alleged republic which

would probably outdo Columbia and Venezuela in tumult and atrocity.

Have we a moral right anyway to vacate our responsibilities? A nation, like an individual, does not live unto itself. A just man cannot shut himself within the four walls of his house with the excuse that its cares demand all his energies. He has obligations toward the community of which he is a member. Its poor and sick and weak are his responsibilities before God and man. So the United States can no longer be a hermit country. It has entered the community of nations, and it must accept its share of the world's work. The wrongs of feeble and oppressed peoples are our affair, and we cannot pass by on the other side, pleasant though it would be if we could. It was Cain, the murderer, who said that he was not his brother's keeper.

We are solemnly told that if George Washington were living, he would warn us against this extension of our domain. I grant that some of his utterances were in superficial harmony with this supposition. But Washington lived when a comparative handful of colonists merely fringed a mighty and then unexplored continent, and when the question was whether we could preserve our national existence at all. The wildest imagination did not dream of the situation which confronts us to-day—eighty millions of people occupying the whole region from the Atlantic to the Pacific, and with an enormous surplus of wealth and power.

That oft-quoted warning against "entangling alliances," was spoken with reference to a specific relationship with France which was then under discussion. It has no bearing whatever upon the question of our duty in the Philippines. Washington himself freely changed positions when time showed the necessity for change, for while he had advocated alliance with France as a General, he opposed it as a President. As his own acts demonstrate, he was the last man to assume that an iron rule could be laid down beforehand for the guidance of a nation's policy under circumstances then unforeseen. What Washington would do to-day is not to be deduced from what he said in the comparative gloom of the eighteenth century, but from what common sense and Christian patriotism and obedience to God dictate in the twentieth century, and as the Father of our country was characterized by all these qualities, I do not doubt that if he had been President at the end of the nineteenth century, he would have done about what the equally wise, patriotic and Christian William McKinley did.

These new problems are appalling, I grant. But nations gain in character by boldly facing responsibilities, not by timidly dodging them. When the United States finds itself face to face with duties which grow out of a Providence which has made it safe and strong and prosperous, it has no right to evade them, however little immediate profit may be seen in their discharge. After more

than a century of introspection, the national need is some motive and demand outside of our own selfish needs that will quicken the national conscience, remind a great people that it, too, has duties to humanity and that it can no longer crouch between its oceans, like Issachar between his burdens, because he saw that rest was good and the land was pleasant.

The London *Spectator* well says : "The world's future greatly depends upon the political character of the Americans. When in 1950 they are 200,000,000, they can crush any people except the Slavs. To fit them for that destiny the Americans should have difficulties, dependencies and complicated relations with the remainder of mankind. At present everything is too easy to them. They live too much to themselves. They must learn to govern as well as to be governed. They must keep subordinate governments as free from corruption as their Supreme Court."

Kidd rightly declares that "the tropics can only be governed as a trust for civilization, and with a full sense of the responsibility which such a trust involves." Kipling might have addressed to us the stern exhortation with which he stirred all England —

"Take up the white man's burden !
Have done with childish days —
The lightly-proffered laurel,
The easy, ungrudged praise :

Comes now, to search your manhood
Through all the thankless years,
Cold, edged with dear-bought wisdom,
The judgment of your peers."

Here is a great population which, in the unanimous judgment of men who know the Filipinos, is not yet capable of self-government, and to which a Christian nation must give order and justice, not primarily for its own sake, but for the sake of the Philippines, and of the world. We are acting on this principle all the time at home, for the State intervenes, often forcibly and against angry protest, to give to the child, the pauper, the insane, the criminal, the care and restraint which they will not or cannot exercise for themselves. And we justly say that the welfare of the community requires this course. There is essentially similar work to be done in the community of nations, for there are defective members of that community who cannot be allowed to fill the fairest portions of the earth with anarchy, vice and blood.

To reply that a monarchy like England or Germany can do this, but not a Republic, is simply to plead the baby act, confessing the weakness and incapacity of that form of government which we have always boasted to be the strongest and best. The greatest of the Christian nations will never adopt so childish and cowardly a policy, nor, if it did, could it long endure. It would be condemned by the moral sense, not only of the world, but of its own people, and when a nation has lost the

approval of its own conscience, the end speedily comes. The wrecks of a score of nations prove it.

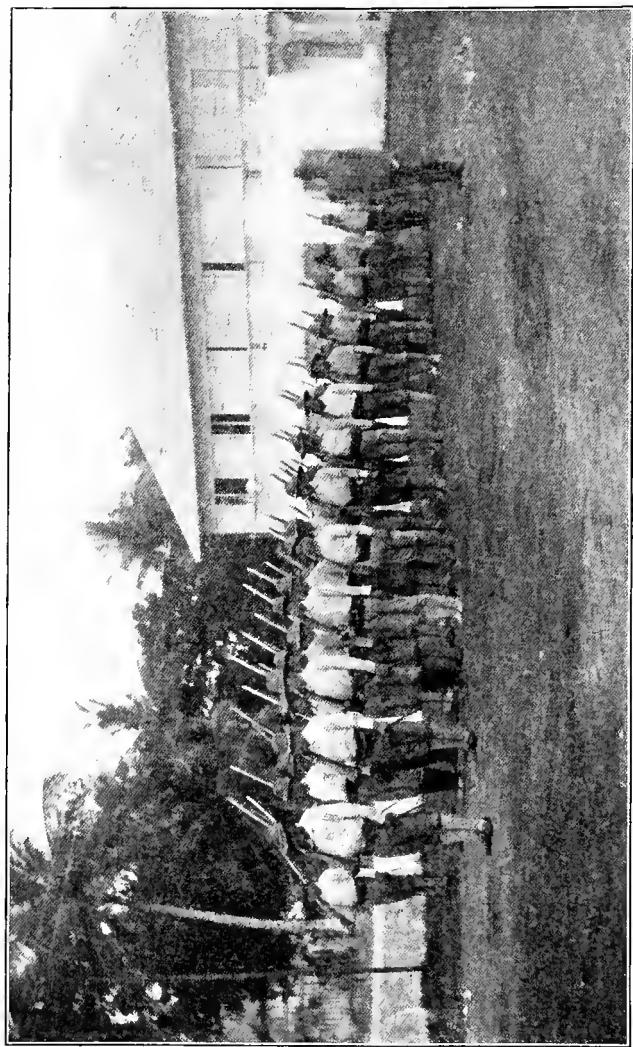
"If," declares Ex-Secretary of State John W. Foster, "we study the teachings of the fathers of the Republic, much might be said against the policy of extending the authority of our Government over the Philippine Islands. But there is a sentiment among the Christian people that an overruling Providence has in this matter called our nation to the great work of giving to those varied races good government, the reign of justice, education, and all the blessings which follow in the train of enlightened Christian civilization. It is this sentiment which inspires the mind of the President, and it is this sentiment, I believe, more than any other which will lead our people to sustain him in his arduous task."

It is often charged that the Americans have robbed the Filipinos of their freedom. Such a charge is a grave injustice to Governor Taft and his associates on the Philippine Commission and a gross perversion of the facts. A people cannot be robbed of what they never possessed, and the Filipinos never had freedom before the Americans came. Every patriot was shot. Even Dr. Jose Rizal y Mercado, the scholarly, philanthropic, high-minded friend and leader, who, under American rule, would have been given high office, was ruthlessly assassinated like the rest, in the presence of applauding Spanish ladies and gentlemen who rose early on the morning of the thirtieth of

December, 1896, so as not to miss the six o'clock murder of the noblest of Filipinos.

I grant that if by freedom is meant the unrestrained opportunity of a few ambitious and unscrupulous Malays to found an absolute and corrupt despotism, the Americans must plead guilty to the charge of having deprived them of that opportunity. But if by freedom is meant honest enforcement of law, impartial administration of justice and the protection of all classes in life, liberty and the pursuit of happiness, then it must be said that the Americans have brought this fair Archipelago the only real freedom it has ever known. For the first time, the individual Filipino has true freedom. The withdrawal of the United States, so far from increasing that freedom, would seriously diminish if not wholly destroy it. The best that could be expected in the event of such withdrawal would be the prompt occupation of the Islands by some European power; the worst would be a chaos of bloody, internecine strife.

As it is, the islands are being rapidly pacified. Life and property are becoming more secure. July 2d, 1902, amnesty to all political offenders surprised and delighted a people who had been accustomed to Spain's relentless punishment of all such offenses. Prof. Jeremiah W. Jenks of Cornell University, who made a thorough investigation of colonial government not only in the Philippines but in British India, the Straits Settlements and the Federated Malay States, Dutch



FILIPINOS AS UNITED STATES SOLDIERS

East Indies and French Indo-China, is authority for the statement that "we have already given to the Filipinos practically everywhere except in Mindanao a greater measure of self-government than is possessed by any other Oriental people, whether independent or colonial. The Filipinos elect all their local officials and direct the government. Every male Filipino of the age of twenty-three who pays a tax of \$15, or owns real property worth \$250, or who can speak, read and write either English or Spanish, has a right to vote. He elects the men to direct his local affairs, and through these has a larger share in determining what shall be done in local matters and what taxes shall be levied than do the inhabitants of any part of India, the Dutch East Indies, China or Japan. The local officials elect the Governors of Provinces with the exception of the Treasurer and Supervisor. It is proposed soon to give the Filipinos the election of a general legislative assembly which will have a veto on practically everything proposed, and two representatives are to be sent to our Congress."

More recently, June, 1903, the Philippine Commission enacted a law which extended even to the warlike Moros the jurisdiction of the Philippine courts, recognized all Moro laws which do not conflict with American statutes, created an appointive legislative council with power to make local laws, provided for the abolition of slavery, and, in general, came as near to making the Moros autonomous as present circumstances permit.

III

A TOUR OF THE ISLANDS

TRAVELLING in the Philippines involves some unique experiences. After much journeying among "the despotic monarchies of the effete East," I glowed with patriotic pride as I entered a steamship office in Hongkong and asked for a ticket to Manila, where floats the flag of a republic. But my ardor cooled under the shower of questions which the gentlemanly clerk explained that the United States compelled him to ask. Japanese, Korean, Chinese, French, German and English agents had welcomed us without demur. But before I could secure passage for American soil, I had to state not only my name, but my age, sex, "whether married or single"; "calling or occupation"; "whether able to read or to write"; "nationality"; "last residence"; "seaport for landing in the Philippine Islands"; "final destination in the Philippine Islands"; "whether having a ticket through to such final destination"; "whether I was paying my own passage or whether it had been paid by other persons, or by any corporation, society, municipality or government"; "whether in possession of money, and if so, whether upward of \$30, and how much if \$30 or less"; "whether

going to join relatives, and if so, what relative, and his name and address"; "whether ever before in the Philippine Islands, and if so, when and where"; "whether ever in prison, or almshouse, or supported by charity"; "whether a polygamist"; "whether under a contract, express or implied, to perform labor in the Philippine Islands"; and finally my "condition of health, mentally and physically, and whether deformed or crippled, and if so, from what cause."

After answering as many of these questions as I could, I clutched my ticket and tottered out of the office, feebly grateful that I had not been requested to show my teeth or to swear that there was not a hole in my socks. War conditions are awkward for civilians; for of course, at such a time, the Government had to know who were entering the country.

The steamship connection with the Philippines is thus summarized by the British Consul at Manila in a recent report to London: "Six British steamers are at present running regularly between Manila and Hongkong, occasionally calling at Amoy, whence most of the Chinese settled in these islands have come. Communication with Australia is kept up by a Japanese mail line and two small British lines owned in Hongkong. The British India Company's steamers call every three weeks on the way from Calcutta to Japan, and, with the exception of the Spanish mail and one or two small German steamers, are the only vessels running

direct between here and Singapore. The Spanish Transatlantic Company sails monthly between Manila and Liverpool, via Spain, and is the only regular line carrying goods to England without trans-shipment. American transports run at intervals between Manila and San Francisco, and occasionally New York, but no regular line has yet been started under the American flag between the United States and the Philippines. A large number of colliers are employed bringing coal from Moji, Japan, and New Castle, New South Wales. A few of the vessels from Newcastle are sailing ships, but the majority of the coal-laden vessels entering this port are steamers. A considerable trade is also carried on in rice with Saigon, mostly in British bottoms."

Since this report of the British Consul was issued, the Oriental and Occidental Steamship Company have put on a monthly steamer from San Francisco so that the American citizen can now sail from the United States to Manila direct.

The wise traveller from Hongkong will inquire first for one of the Australian steamers, for they are larger and more comfortable than the boats of the three local lines. But as they leave at intervals of three or four weeks he will probably learn, as I did, that one has just sailed, and he will therefore have to take one of the other steamers. A couple of them are said to be fair, with a tonnage of 1,980 gross, but the rest range from 1,000 to 1,400, and have such poor accommoda-

tions that whichever one the traveller takes he will scrupulously avoid it for the return trip. However, two new and better steamers are under construction and will soon make the passage more comfortable. The fare is \$60, Mexican, for single passage, and \$100 for the round trip; the return coupon being good on any of the three local lines. The trip from Hongkong is advertised on the "schedule" time of sixty hours, though if our experience both ways is any guide, it would be prudent to count on three days. The problem is to get started. The steamers run on the principle of never doing to-day what can be put off till to-morrow. Our steamer was advertised to sail Friday. But on second thought, the company postponed her departure till Saturday. Upon further reflection, it was decided to hold her till Monday at four, then till Monday night, then till Tuesday morning, then till Tuesday noon. More solemn deliberation fixed the hour for sailing at five. Anchor was finally hoisted at six, but after steaming a mile, the captain appeared to regard this as too sudden, so we stopped a while.

The reason for all this apparent indecision lay in the natural desire of the company to leave as little freight as possible for the rival boat, which was scheduled to leave Wednesday, and the convenience of passengers who had paid a good price for poor accommodations was a secondary consideration as long as sampans would bring off a few dollars' worth of merchandise. But in the course

of human events, everything in sight was taken aboard, and late Tuesday night we departed. Fortunately for us, though we were in the typhoon season and in an unsteady little steamer, we crossed in a dead calm. But it was hard on the Chinese firemen. The temperature in the stoke-hole was 140 degrees. It required as much courage to descend into that stifling pit as to go into battle. The coolies would hurry down, frantically shovel coal a few minutes, and then be hauled on deck in a pitiful state of exhaustion and distress. "Do these Chinese ever refuse to work in such circumstances?" I asked the captain. "Never," was the reply. "I have sailed with them for twenty years. They get low wages, only \$20, Mexican, (\$10, gold), but in conditions which would kill a white man they are perfectly reliable, and they never complain."

Calms, however, are exceptional on this passage. Our return trip was a normal one, and enabled us to understand why our captain called the China Sea "a nasty bit of water." Seventy hours on a small steamer in the trough of the China Sea, with the northwest monsoon blowing a gale, will bring to grief any but the most veteran sea dog.

The traveller's first view of the Philippines is rather impressive. The steamers from Hongkong usually approach the coast in the morning and the forest-clad hills and mountains loom dimly but majestically through the haze. As the steamer draws nearer, the outlines become more striking

and beautiful, and as one passes the guardian Island Corregidor, he will probably feel that there are very few more beautiful harbor entrances in the world. The chief objection to Manila harbor is its size, as the expanse is so great as to give the winds ample opportunity to stir up high seas. The traveller may get a thorough wetting in landing in the small tugs and launches which meet the incoming steamers, for the depth of water is not great enough to permit the larger vessels to lie alongside the docks.

Japanese, Korean, English and German customs' inspectors had passed our trunks with a smile and a bow, sometimes remarking that the object of the law was not to interfere with foreign travellers. Not so Uncle Sam's inspectors in Manila. They were polite, but inquisitive and firm. We arrived at five in the afternoon, but we were not allowed to remove our two steamer trunks from the Custom House till the next morning, on the ground that "the office closes at five." It was with difficulty that by eight o'clock I succeeded in rescuing the valise containing my pajamas for the night. The next morning, for the first time in eight months of travel, our trunks were really examined.

Inter-island communication was hedged about with restrictions necessitated, I suppose, by the troubled condition of the country. To prevent desertions from the army and to keep the Government informed as to the movements of Filipinos, the steamship companies were forbidden under

heavy penalties from accepting a passenger unless he could present a passport to leave Manila from the Captain of the Port. To enable the authorities to prevent the importation of arms for the insurrectos and to know who have weapons, no one was allowed to have even a revolver without a permit from the Adjutant-General's office, registered and indorsed by the Chief of Police. My telegram to Negros was not accepted till it had been approved by the military censor in another part of the city. But every official is courteous, and the philosophic man makes no complaint, though the excitable one frequently causes a great hue and cry. European travellers in particular are loud in their denunciations of American red tape, and perhaps not without reason.

In making the tour of the Islands, the pace is not killing, though the traveller who is in a hurry will probably find it as nerve-racking as a more rapid locomotion would be. One cannot go far by rail, for the only railway now in operation in the Philippines is the line from Manila to Dagupan, a distance of only a hundred and twenty-five miles. Other lines are projected, but the chief means of intercommunication in this island world must, of course, always be by water. The steamers are small and dirty, with Spanish officers, Filipino crews, staterooms (when there are any) musty and vermin-infested, and food flavored with garlic and cooked in oil.

Desiring to visit our mission stations at Duma-

guete, Negros and Iloilo, Panay, I learned that a steamer leaves Manila for Dumaguete once in a while, and goes direct when no freight reason can be found for going any other way. We were so fortunate as to find this occasional steamer, and we made the trip in three days, the fare being \$60, Mexican.

From there to Iloilo, a steamer is supposed to run about once in seven or eight days. She was due Friday. But the captain carried a score of picked fighting cocks. Confident that his favorite could whip the champion cock of the village of Bias, he calmly anchored off shore for the Sunday afternoon national pastime. Monday morning, he appeared at Dumaguete with an expansive smile and a hundred pesos which he had won in the tournament. A Spaniard, who also wanted to go to Iloilo, was not quite ready, so the captain obligingly waited till night for him.

Including stops, we were three days on that steamer. There were no staterooms of any kind, and the passengers slept on deck among the chicken coops and a miscellaneous jumble of Filipinos, Spaniards and soldiers. Fortunately Mrs. Brown and I had become accustomed to sleeping in all sorts of circumstances in Asia or else we would have found it difficult to slumber peacefully amid the incessant but good-natured clatter of gambling, smoking fellow-passengers till midnight, while after that hour the traveller found himself with

Roosters to right of him,
Roosters to left of him,
Lustily crowing.

Rounding the northern end of Negros, we were struck by one of the dreaded typhoons, which are common at certain seasons in these waters. The tumult of wind and rain and thunder and lightning was terrific. We afterwards learned that in Manila the streets were flooded, hundreds of native houses were wrecked, the shipping in the harbor suffered severely, telegraph wires were blown down and many lost their lives, including three American soldiers. Nothing less than a six thousand ton ocean liner would have been my choice for such a tempest. But there we were in a sixty-ton Spanish coaster, so old and rickety that the inspector had ordered her to be laid up for extensive repairs after this trip. He afterwards told us that he marvelled that the typhoon did not break her in two. We were better off than our fellow-passengers, for the Spanish captain kindly insisted that Mrs. Brown should take his room—the only one on board.

After a day of tremendous buffeting off a coast which afforded no shelter, we succeeded in anchoring in a narrow passage in the lee of a coral reef, which ran out from a tiny island and which protected us from the heaviest waves. All night we were in momentary expectation that the furious wind to which we were still exposed would drag our anchor and drive us on to the reef a few yards

distant. But the anchor held, and by morning the storm had so far subsided that we were able to roll and tumble our way to Iloilo, feeling that we had gotten our money's worth for our fifteen-dollar fare.

From Iloilo to Manila "tri-weekly steamers" run regularly once a week, the number forty expressing both the dollars and the hours required. Including stops, our round trip from Manila occupied eighteen days. To visit all the larger islands would require an indefinite time. The steamers, having no particular schedule, and running for freight rather than for passengers, are, like the railway trains of a generation ago, to be expected when they come in sight. A few years of American occupation, however, will probably effect a marked improvement. There will be more steamers and better ones, though as the army transports will continue to carry the officers and soldiers who constitute a large majority of the travellers in these waters, it is doubtful whether the remaining passenger traffic will for a long time be important enough to justify the companies in losing cargo opportunities in order to make time.

But the wonders of the Archipelago are so numerous and delightful that the traveller does not begrudge the time required for the inter-island tour. There is nothing in America with which it can be compared, unless it be Puget Sound and the trip to Alaska. But whereas the islands on that northwest coast, if we except parts of Van-

couver, are as a rule a wilderness of fir and spruce forests, wild gorges and mighty glaciers, the shores of many islands of the Philippines are highly cultivated plantations and pretty villages. It is a mistake to think of the Philippines as a wilderness. What the Philippine Commission says of southern Panay is almost equally true of many extensive regions: "The general aspect of the district is that of a well cultivated and planted park, dotted with well-built and commodious houses, which are shaded by beautiful fruit trees. The towns are almost all large, clean, and well built. There are many beautiful churches; they are all of stone, their architecture being pleasing."

It is enchanting, as one steams along, to watch the picturesque nipa huts of the villagers, nestling among the groves of cocoanuts, bananas and bamboo; to see the wide lower slopes green with the rich fields of tobacco and sugar cane; to note on the higher reaches the great fields of hemp, and to gaze beyond them upon the mountains which tower with impressive majesty above the lovely scene.

IV

THE CLIMATE AND HOW TO LIVE IN IT

HEALTH conditions in the Philippines are happily more favorable than we had at first supposed. My personal experience was not illustrative, for I was in the Islands at the best season, September and October, when we had what in America would be called "glorious June weather." But army surgeons informed me that for a tropical region the climate is not unhealthy. At Dumaguete, Sergeant Paulin, of Company F., Sixth United States Infantry, said that he had kept the heat record during two hot seasons, and that the thermometer never rose above ninety. On the Island of Negros, out of a force ranging from two hundred and fifty to four hundred, and during a period of two years, only two soldiers died, and one of them drank himself to death, the other dying of dysentery. Not a single case of typhoid fever occurred in all that time. This, however, is an unusually fine record, but that for the Islands as a whole is far from bad, the chief maladies from which the soldiers suffer being due to immorality, intemperance, unboiled drinking water and exposure to the sun, which a missionary can avoid easier than a soldier who must wear a felt hat and march when

he is ordered. Iloilo, Dumaguete and Cebu, though farther south, are cooler than Manila on account of a freer exposure to the sea breezes. The great difficulty lies in the fact that, as in other tropical lands, a foreigner from the northern temperate zone of America must be constantly on his guard, for carelessness about water, food, sun and perspiration may quickly cause trouble. Then the never ending summer in time debilitates one and affords no bracing change.

In forming an opinion on this subject, the following extracts from the report of the Taft Commission will be helpful: "That health conditions are, on the whole, surprisingly good in the Philippines is conclusively demonstrated by comparing the sick reports of our troops while in camp in the United States with the reports for the time during which they have been engaged in active service in the Philippines. It is believed by this Commission that no tropical islands in the world enjoy a better climate than do the Philippines. While this is true, two classes of diseases have to be reckoned with here. These are, first, diseases common to temperate and tropical countries, and second, diseases especially characteristic of the latter regions. Under the former head would fall smallpox, cholera, bubonic plague, and leprosy. Smallpox is epidemic in these islands. The natives have very little fear of it, and are apt to neglect the necessary precautions to prevent its spread, unless compelled to adopt them. There have been more or

less destructive epidemics of Asiatic cholera in the Philippines in the past, but they have occurred at long intervals. The last was in 1888-89. Cholera has not appeared in the Islands since that time.¹ Bubonic plague appeared in Manila in December, 1898, but has never made any considerable headway. The disease was almost entirely confined to Chinese and natives. At the present time, rare sporadic cases occur at long intervals. We now come to a class of diseases which, while not confined to the tropics, are apt to occur in their severest and most dangerous form in hot countries, such as diarrhœa, dysentery, malarial troubles, and beri-beri. While many of the islands of this group are extremely healthful, they vary widely in this particular, as do different localities on the same islands. Mindoro and Balabac, for instance, have deservedly bad reputations, while Sibuyan, Guimaras, Siquijor and Cebu are considered especially healthful. Recuperation from severe wounds or

¹ Sad exception to this statement must now be made, for since the issuance of the Taft Commission's report above quoted, an awful epidemic of cholera has occurred, the total number of cases reported up to September 29th, 1902, being 70,222, of which 48,402 were fatal. The scourge started in a suburb of Manila and quickly spread through Luzon and the other islands. As in all epidemics in Asia, the heaviest mortality was among the lower classes of natives, whose careless and unsanitary habits made them easy victims. But many soldiers also succumbed, the death rate being nearly sixty-five per cent. of those who were stricken in General Bell's brigade. None of the missionaries were attacked, though they freely exposed themselves in their unceasing efforts to relieve the sick and dying.

wasting diseases takes place slowly in this tropical region. Thus far it has proved necessary to send a considerable number of sick soldiers either to Japan or to the United States for recuperation. This involves very heavy expense and frequently loss of life as well. Experience has shown that an occasional change to a cooler climate is very desirable, even for those who live in the more healthful parts of the Archipelago. Especially is this true of white children, who usually do very well here up to the age of eight or ten years, and then often seem to require a change."

"In view of the facts above set forth, it becomes a matter of great practical importance to ascertain whether or not there exists within the limits of the Archipelago any accessible region presenting suitable climate and other conditions for the speedy recuperation of sufferers from wounds, tropical diseases, wasting illnesses of any sort, or from the injurious effects of long continued residence in a hot climate. It has long been known that in northern Luzon there are extensive highland regions with a strictly temperate climate. The southernmost of these regions, and therefore the most accessible from Manila, is comprised in the province of Benguet. The bracing character of the atmosphere is attested by every one who has visited the province of Benguet, and its purity is shown by the fact that fresh meat keeps without ice for from three to six days, according to the season. It is hard to conceive of a

region affording a more delightful temperature than Bagino, where it is always cool and yet never cold. The highest temperature recorded during August, September and October is 76.8 degrees. The distinguished physician, Don Elias Cony Tres, first surgeon of the military health department for the Islands under the Spanish *régime*, after a thorough discussion of the physiological effects of the climate of Benguet, concludes that individuals debilitated by illness or the effects of the hot climate of the lowlands, or with scrofulitic tendencies, or those suffering from anemia, malaria, inflammation of the kidneys, disease of the digestive canal, asthma, neurasthenia, neuralgia arising from malarial trouble, chronic catarrhs of the bladder and urinary channels, nostalgia and hypochondria, would be greatly benefited and in many instances cured."

The Commission then proceeded to cite the reports of United States Army Surgeons Frank S. Bourns and Louis M. Maus, and of Commissioners Wright and Worcester, all of whom were sent to Benguet for a special investigation, and it concluded its report by recommending the immediate extension to Benguet of the railroad, which was already within fifty-five miles of it, and the erection of suitable buildings, with a view of making it a health resort for all Americans connected with the public service. This road has already been surveyed and the work of construction begun. The contractor declares that "the scenery

of the Rocky Mountains is not to be compared with the beauties of the path of the Benguet road. Steep cliffs, ravines and precipices greet the eye on every side, which will make it a tourists' Eden."

Governor Taft has visited Benguet to the manifest improvement of his health, and it is reported that half a million dollars will be expended in erecting Government buildings and that the capital may be transferred to it during the hot seasons as the seat of British Government in India is moved from Calcutta to Simla for a part of each year. Bishop Brent says that he was told by the wife of a superintendent of schools "that last March—one of the hottest months of the year in Manila—she slept under five army blankets in Benguet."

The Episcopalians and Presbyterians have already secured suitable tracts in Benguet for sanitarium purposes and others will probably follow their example. A house can be easily constructed of the ever present bamboo and nipa palm. Such a house can be built by the natives in a few days at an insignificant cost, and it might serve for a vacation in that climate. Still, something more permanent may be advisable, as the lack of a suitable house might prevent a sick man from going to Benguet. The possession of a place of this kind might prevent many long and costly trips to America and render possible a longer term of service than would otherwise be practicable.

The trying character of the Philippine climate is not due so much to high temperature or to particularly unhealthful surroundings as to the steadiness and humidity of the heat. The thermometer in the shade seldom rises above ninety-two degrees, but it hardly ever falls below sixty-one degrees, while the annual rainfall ranges from a minimum of eighty-four inches to a maximum of one hundred and fourteen, most of this occurring between June and December. It is a land of perpetual summer, with comparatively little variation from month to month. From March to June is the worst season. But the traveller who chooses for his visit what is euphemistically called "winter" will be apt to perspiringly conjecture with Mark Twain in India that the term "winter" is used merely for convenience, to distinguish between weather that will melt a brass door knob and weather that will make it only mushy. The uniformly tropical temperature is not as conducive to the continuance of physical vigor as in Japan, Korea and northern and central China, where the heat of summer is followed by the bracing cold of winter. On the other hand, American rule, American institutions and the presence of a considerable number of fellow-countrymen will relieve to some extent the feeling of isolation and expatriation which is one of the most trying features of missionary life.

The foreigner who expects to keep his health in

the Philippines will protect his head from the midday sun by a pith helmet or an umbrella or both, will avoid intoxicating liquors, will insist on having his drinking water boiled, will eschew unripe or overripe fruit, will see that vegetables which are to be eaten uncooked are thoroughly washed in boiled water, and will be cautious about eating raw shellfish and cold meats which have been standing in exposed places. A temperate diet of freshly cooked foods with comparatively little meat is the one most conducive to health in that tropical climate. It may appear "smart" to ignore these considerations, eat anything that is handy and drink what one pleases. But the result is pretty sure to be an attack of dysentery and perhaps a funeral.

As for clothing, before I went to the Philippines, a medical friend advised me to take nothing but woollen underclothing, as he assured me that it was really the most comfortable in the tropics. I took his advice and have been trying ever since, I trust in a Christian spirit, to overcome a strong desire to murder that adviser. An abdominal band of thin flannel is, indeed, a prudent safeguard against the dangerous chilling of the abdomen which sometimes follows an exposure to a draft and which is particularly apt to occur in the hour preceding daylight when there is often a sudden fall of temperature. If in addition to this band, one can wear light woollens, he will find good medical support for his preference. But I found

woollen underclothing intolerable, and though I continued to wear the abdominal band, I experienced inexpressible relief and no ill effects from a change to the lightest cotton gauze I could find. White duck suits are usually worn, the coat buttoning up to the neck so that a vest can be dispensed with. The natives in the country districts and sometimes in the towns wear only a loin cloth, and I often saw not only children but full-grown men comfortably arrayed in a necklace and the sunshine.

In general, persons with an organic weakness or a predisposition to disease should not go to the Philippines, for the climatic conditions will quickly find and develop the weak spot. But the man or woman of sound constitution and clear conscience, who takes plenty of exercise, eats, drinks and rests sensibly, remembers that the noon sun and the chilling draft are his enemies, and who has the habits which a decent man ought to have anywhere, can live and work in the Philippines without fear.

V

THE PEOPLES OF THE PHILIPPINES

THE population of the Philippines is variously estimated from six to ten millions. The exact figures are not yet procurable, for the Spanish census is not very reliable as there are extensive regions occupied by tribes over which Spain never established her sway and whose numbers can only be roughly estimated. The Taft Commission has adopted 8,000,000 as the approximate population. The new American census will soon give more precise information.

The people are divided into three main classes. The first is the Negrito, whose members are probably the aboriginal inhabitants, and who have been driven back by the stronger tribes until they are practically confined to the wild mountain regions of the interior of Luzon, Mindanao, Negros and Panay. They are an ignorant, degraded race, comparatively few in number, leading a wandering life and subsisting chiefly on wild fruits and the results of the chase.

The second class is the Indonesian, which is found on the large island of Mindanao. The people of this race are the tallest and strongest of all the Filipinos. Nor are they wanting in some virile



FILIPINO RESIDENCE, DUMAGUETE

qualities of character. They are aggressive and for many generations have carried on a predatory warfare with the tribes of the neighboring islands.

The third class, and the one which forms the bulk of the population of the Islands, is the Malayan. It occupies nearly all of that portion of the Archipelago which is best known to the world, including the great islands of Luzon, Panay, Cebu, Negros, Bohol, Samar, Leyte, and several smaller islands. Whereas the Negritos are quite dark in color and the Indonesians quite light, the Malays are brown of an intermediate shade. In physical development they are also between the two races, being larger than the Negritos but less robust than the Indonesians.

But these are main divisions only, for each one is subdivided into a number of smaller tribes. There are known to be twenty-one tribes of Negritos, sixteen of Indonesians and forty-seven of Malaysians, the most numerous being the Visayans, numbering 2,601,600, and the Tagalogs, 1,663,900. But in many cases these subdivisions are themselves still further subdivided into various groups speaking different dialects.

Religiously, the Filipinos may also be roughly divided into three classes. The Spaniards more or less nominally converted the Malaysians to the Roman Catholic faith, as we shall presently see. But they found the Indonesians of Mindanao and the Moros of the Sulu group fanatical Mohammedans, having been converted to that faith, it is

supposed, by Arabian missionaries several centuries before Magellan arrived. Nor were the Spaniards ever able to change the religion of those warlike and obdurate tribes. As for the Negritos, Spain's power was hardly known in their remote mountain fastnesses, so that they still retain for the most part their primitive paganism.

From the view-point of civilization, the Malayan tribes, having come into closer relations with Europeans, are naturally the most highly developed, particularly in the larger towns where the Spaniards resided. The Indonesians, like their coreligionists in Arabia, were lifted by Islam above their former level only to become immovably fixed on a plane considerably below that of the Roman Catholic Malaysans, while the Negritos are nomadic savages on the lowest plane of barbarism.

But whatever classification may be adopted, the general fact remains that, according to Anglo-Saxon standards, only a few of the Filipinos may fairly be called civilized. A much larger number are half civilized, presenting a curious mixture of Spanish manners and Malay savagery, while a vast multitude are really heathen with a thin veneer of Arabian Mohammedanism or of mediæval-Spanish Romanism, and sometimes without even that.

Those at home who so strenuously insist on the right of the Filipino people to govern themselves apparently do not realize that, in the sense in which they use the term, there is no Filipino peo-

ple, but only a heterogeneous collection of tribes, differing widely in language, in customs and in religion. As well expect Russians, Germans, English and French to act together as the Tagalogs of Luzon, the Visayans of Samar, the Moros of Sulu and the Igorrotes of Benguet. The inhabitant of Tagloban knows nothing of the inhabitant of Jolo, and the man of Jimalalud cannot speak the tongue of the man of Cabancalan, fifty miles away. Prof. Otis T. Mason, Curator of the National Museum, Washington, declares that "there are in the Philippines 150 native tribes with names. Some never succumbed to Spanish rule or the Catholic religion, while others are vastly more numerous than all the Indians that were ever in the United States at one time." In the Philippine Archipelago, we are not dealing with a homogeneous people, but with such variant populations that there is no present possibility of united action.

In character and disposition, the Filipinos are variously judged. Much depends upon the point of view.

Many soldiers, having gone to the Philippines with a military man's natural ambition to see the active service which will give the coveted opportunity for fame and promotion, see in the Filipino only an enemy. They chafe under the transfer from the absolute military supremacy which they enjoyed prior to July 4th, 1901, to the present subordination to civil power. The guerrilla warfare which is still being waged in various parts of

the Islands has resulted in some massacres of our troops so treacherously atrocious that the typical soldier is apt to imagine that every Filipino carries a concealed bolo which he would use if he dared, and that the wisest course would be to give the Army a free hand until the natives have learned a wholesome lesson.

One of the Manila papers gives editorial expression to this view as follows: "Do not let the people of the United States be deceived as to the true condition of these Islands. No American government not backed by bayonets can live here a month. Withdraw the troops and the Civil Governor and the Civil Commission would be swept into the sea. It will be necessary for Congress to make an appropriation looking to the maintenance, transporting and re-equipping of at least fifty thousand troops on these Islands indefinitely. Honesty to the American taxpayers demands that these facts should be frankly, even bluntly, stated."

Some of the best and wisest of the army officers, however, do not sympathize with this view. They realize that the Spaniards tried such a policy for 300 years, and that the results can hardly be considered satisfactory. The more natives they shot on the Lunetta, the more active and numerous the revolutionists became, till Spanish rule was virtually confined to the garrison towns.

Another point of view is that which is illustrated by some of the members of Congress who

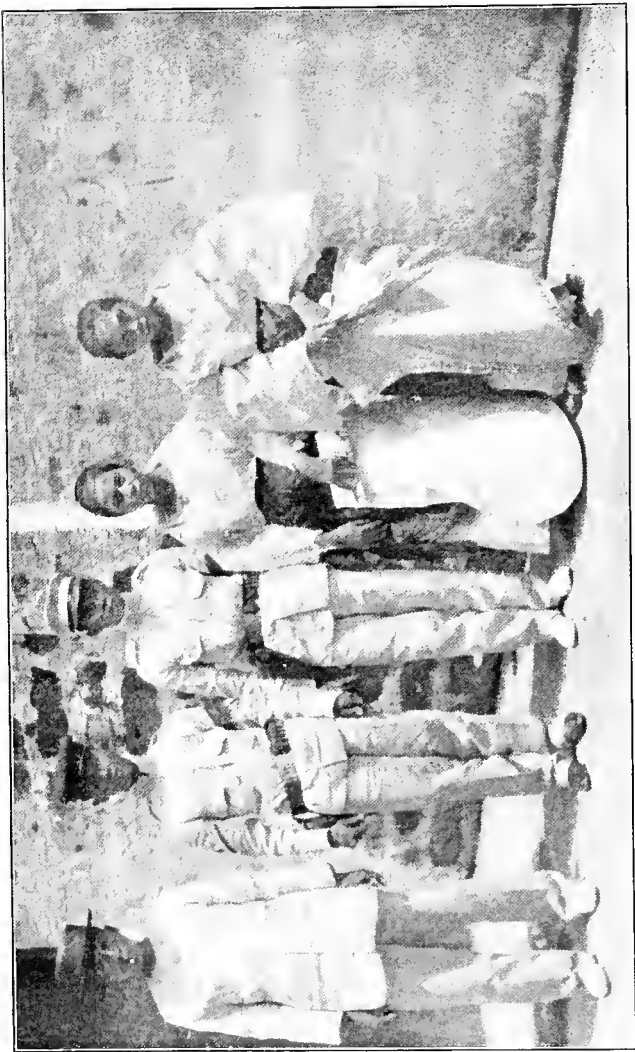
have visited the Philippines. It is common among travellers and globe-trotters. It judges the Filipinos by the standards created by centuries of American and European Christian civilization, and condemns them out of hand because they fall short.

But let us be reasonable. How can we expect the Filipinos to immediately trust and love a foreign conqueror after their long and grievous bondage to cruel Spaniards, to be humane and honest under the example of Castilian brutality and duplicity, to be moral when the children of their alleged celibate priests play upon the street, to be industrious in a land where tropical exuberance easily supplies man's need, where climatic conditions tend to languorous existence, and where the results of thrift, if achieved, would have been filched by greedy oppressors? The more I learn of what these people have suffered, the greater is my wonder, not that they are not better, but that they are not worse. It took Anglo-Saxons several centuries to acquire the qualities of character which fit them for self-government, and shall we condemn Malays because they have not acquired them in a few years?

They impressed me as naturally intelligent and kindly. Among the delightful memories of my life are receptions in Iloilo, Dumaguete and Manila, where hundreds of well-dressed, pleasant-faced Filipinos gave us welcome with a cultivated grace which suggested a far remove from barbarism. It was remarkable that such gatherings could be

seen so soon after the war in a land said to be bitterly Roman Catholic, and all to meet an American missionary secretary and his wife. Most of the hundreds of people present were apparently in sympathy with Protestant work. Among those present at the reception in Manila were three former Generals in the insurgent army, two members of the Filipino Congress and several other men of high official and social influence. Altogether it was a social function which would have been considered elegant in New York. The Filipino house in which it was held was more like a palace than a residence, with spacious drawing-rooms and lofty ceilings. The top of the dining-room table was a single slab of beautiful marble, six feet in width and twenty-two feet in length. The floors were of polished native woods and the doors and other woodwork were of solid mahogany.

The wild tribes of the interior mountains are indeed savages, some of them are head hunters, and all are considerably lower in the scale of civilization than the people in the larger towns and along the coast. But they were described to me by those who had seen them as having many excellent qualities. They were never debased by the Spaniards, who had comparatively little contact with them. The Roman Catholic religion too has a feeble hold upon them than upon the people of the more densely populated districts. The Hon. Dean Worcester, who has probably seen more of these tribes than any other American in



A WEDDING PARTY

the Islands, assured me that they are responsive to kindness and that, ignorant and degraded as they are, they might be raised by patient and wise effort to a very much higher level of thought and life.

The Filipinos are not inherently degraded or vicious. For uncounted centuries their women have been creatures of men, and if they easily yield to the soldier and the priest, it is not so much because of a lascivious disposition as because they have never been taught to have a conscience on the subject or to feel that it was possible for them to resist anything a man might desire. Their Church, which should have inculcated loftier standards, put a premium upon concubinage by refusing to perform the marriage ceremony except for exorbitant fees. I heard of one case where the priest extorted two hundred pesos (\$100) from a family in only moderate circumstances. Nor was this an exceptional case.

In such circumstances, it is not surprising that many couples, who in other conditions would have been married, lived together without wedlock, especially as some of their religious leaders openly did the same. As soon as it became known that the Protestant missionaries were willing to perform the marriage ceremony for such a nominal sum as the contracting parties could afford to pay, there was a great rush of couples eager to be married, and the clerical missionaries performed hundreds of ceremonies.

In his remarkable book on "Social Evolution," Benjamin Kidd reminds us that "the social development which is called Western civilization, is not the product of any particular race of people; that it must be regarded as an organic growth, the key to the life history of which is to be found in the study of the ethical movement which extends through it. If we look at the matter in this light, and then call to mind what the histories of the nations and races embraced within the life of this organic development have been; if we reflect how deeply these peoples have been affected at every point by the movement in question; how profoundly their laws, institutions, mental and moral training, ways of judging conduct, and habits of thought have been influenced for an immense number of generations in the course of the development through which they have passed, we shall at once realize that it would be irrational and foolish to expect that any individuals, or classes, or all the individuals of a single generation, should have the power to free themselves from this influence. We are, all of us, whatever our individual opinions may be concerning this movement, unconsciously influenced by it at every point of our careers, and in every moment of our lives. We, like our times, are mentally and morally the product of it; we simply have no power to help ourselves. No training, however religious and prolonged, no intellectual effort, however consistent and concentrated, could ever entirely

emancipate us from its influence. In the life of the individual, the influence of habit of thought or training once acquired can be escaped from only with the greatest difficulty, and after the lapse of a long interval of time."

It is easy to criticise and sneer at people who differ with us, forgetting that their differences may be largely due to the absence of advantages which we have had and which we can communicate to them. Pessimistic prophecies are necessarily based upon past conditions and fail to take into account the new transforming forces which Protestant Christianity is bringing into play.

Give the Filipinos a chance—some decades of fair treatment, of just laws, of American political and educational methods, and of a pure, Protestant faith—and I believe that they will justify the hopes of their well-wishers rather than the sneers of their detractors. Said Señor Felipe Buencamino to me: "The heart of the Filipino is like his fertile soil, and it will as surely repay cultivation. Sow love and you will reap love. Sow hate and hatred will grow." President McKinley truly said: "The Filipinos are a race quick to learn and to profit by knowledge. He would be rash who, with the teachings of contemporaneous history in view, would fix a limit to the degree of culture and advancement yet within the reach of these people if our duty towards them be faithfully performed."

VI

SOME FILIPINO CITIES

THE Philippine Archipelago is not a region of large cities but of villages and plantations, with here and there a town of ten or fifteen thousand inhabitants. Manila is the only city of considerable size, its population being about 300,000. It has been so often described that its general features have become quite well known. Every one has heard of the low-lying site on both banks of the sluggish Pasig River, the old walled city with its antiquated cannon, its narrow streets and its quaint buildings, in the midst of which rise numerous stately churches and the great Cathedral. Outside the walls and fronting the harbor is the famous Lunetta—the one good creation of the notorious Weyler—with its wide green lawns, its carefully kept flower beds and its hard, smooth walks and roads, which on pleasant evenings are brilliant with gay uniforms and handsome equipments while the band plays and thousands of soldiers, sailors, civilians, friars and Filipinos stroll idly about. If the band strikes up the “Star Spangled Banner,” every American uncovers and stands at attention until the last note is heard; but if the softer strains of “Home, Sweet Home”

steal through the evening air, the gaiety of many is at an end and they silently wend their way toward city or camp with a great longing in their hearts for the old home beyond the seas. Nostalgia is far from being an empty sentiment in the Philippines.

But while Manila is the political, commercial and social centre of the Archipelago, there are other cities of which the world hears less which are important in the Philippines and which will probably become more important with the development of the Islands.

In size, there is a great descent from Manila to Iloilo, 250 miles southward on the Island of Panay, for though Iloilo is the second city in all the Philippines, it can boast only 16,000 inhabitants. Immediately adjoining, however, is the market town of Jaro, with a population of 13,070, while smaller towns are numerous. The Island of Panay, of which Iloilo is the metropolis, is divided into four provinces: Iloilo, with a population of 472,798; Capiz, 128,006; Antique, 114,483, and Concepcion, 19,600. The small Island of Cuyo, ten hours' sail westward, has about 10,000 more. Across a narrow strait is the important Province of Occidental Negros, with a population of 296,995. Although this Province is on the Island of Negros, its natural relation is with Iloilo. A mountain range and a different dialect separate it from the Province of Oriental Negros, but its dialect is the same as that of Iloilo. Daily boats run across the nar-

row strait which divides it from Iloilo, and as two-thirds of the sugar produced by Occidental Negros goes to Iloilo for shipment, the trade relations are very close.

To understand the situation we must remember that the Visayan Islands are naturally divided by dialect into two groups, which may be designated the Panayan and the Cebuyan. The difference is so marked that a native of one cannot understand the other, though like that between the Spanish and the Portuguese, it is soon overcome when an effort is made. The natives of both groups are of the same general Visayan stock and are among the very best material in all the Philippines, second only to the Tagalogs of Luzon in development, and, some think, superior to them in natural qualities. At any rate, they have less admixture of Spanish blood.

Now Iloilo is the metropolis of the Panayan Group which includes :

Islands.	Area in square miles.	Population.
Panay	4,708	734,887
Guimaras	176	(population included in Panay, it being a part of Province of Iloilo.)
Occidental Province of Negros	3,200	296,995
Tablas	250	} 38,000
Sibyan	131	
Romblon and five smaller islands	245	
Masbate	1,290	19,517
Total	<u>10,000</u>	<u>1,089,399</u>

The Atlas does not give the area of Provinces, and as the two Provinces of Negros must be divided between the two groups of dialects, a mountain range separating them, I have had to roughly estimate their respective areas from their appearance on the map. The area of the whole Island is 4,854 square miles, the Occidental Province having approximately two-thirds. The area of Romblon and its neighbors is not stated, but it is small, though the city of Romblon is the capital of the Province and a port of call for the steamers between Manila and Iloilo.

The site of the city of Iloilo is rather low, but it is said to be healthier and cooler than Manila, on account of its better exposure to the prevailing breezes. The river Iloilo is really an arm of the sea and it affords good and safe anchorage for vessels of not more than fifteen feet draft. Some of the best buildings of the city were destroyed by the insurgents on the arrival of the American fleet, but there are still many well constructed houses and others are being erected. The roads into the adjacent region are among the best in the Archipelago.

Germany, England and Portugal maintain consulates here, and there are many foreign merchants, while good banking facilities are afforded by the Hongkong and Shanghai Banking Corporation, the National Bank of China, the Chartered Bank of India, Australia and China, the Bank of India and China, and the Spanish Filipino Bank.

The whole Province of Iloilo, which ranks next to the Province of Manila in populousness, is famous for its fertility. The Superintendent of the Agricultural Experiment Station reports that "the soil is a rich clay with a depth of about six feet and should grow nearly every crop that can be raised in these Islands—rice, sugar, hemp, corn, coffee, bananas, cocoanut, cacao, maize, alfalfa, oats and all kinds of vegetables and fruits." He believes the soil to be well adapted to the raising of American fruits and vegetables and experiments in this direction are to be made. Pina and jusi are extensively manufactured by the people, the former being woven from the fibre of the pineapple leaf and the latter from silk and cocoanut fibre. Sugar also is produced on a large scale, 135,000,000 pounds being annually raised in the region adjacent to Iloilo, while great quantities of rice and tobacco are also cultivated. Lime, mats, vinegar, cocoa wine, cocoanut oil and palm wood articles are manufactured. That the Philippine Government considers Iloilo an important place is shown by the fact that it has established there an Agricultural Experiment Station, and also stations of the Forestry and Weather Bureaus. The American Provincial Government was organized April 11, 1901. The following table, prepared by the Department of Finance and Justice, will show not only the sources of revenue but the scale of Iloilo's trade:

Imports	\$474,304.17
Exports	44,626.87
Increased duties on liquidation	333.66
Foreign tonnage	2,457.17
Coastwise tonnage	4,544.54
Storage, labor, and drayage	228.73
Fines, penalties, and forfeitures	456.58
Extra services of employees	37.15
Sale of blank forms	426.54
Special licenses	514.75
Immigrant fees	187.00
Chinese emigrant fees	366.05
Consular fees	1,863.18
Miscellaneous fees	2,413.72
Wharfage	36,482.03
Miscellaneous receipts	2,616.66
Duties on merchandise withdrawn from warehouse, ...	22,380.31
Sale of customs' stamps	1,864.52
Pilotage	1,676.23
Total	\$597,779.86

The market town of Jaro, only two miles from the outskirts of Iloilo and really a part of it, is on the navigable river Rio Aganan, which is here crossed by a substantial stone bridge. Jaro, though not the capital, is a place of considerable importance, its history dating back to the year 1584 or 1585. By a bull of Pope Pius IX, it was created an episcopal see of the Roman Catholic Church in 1865 and the Bishop of Jaro is a personage of some note in the Philippine hierarchy. The cathedral, the episcopal palace, the seminary and other ecclesiastical buildings are handsome and imposing, while there are several fine private residences. Jaro is at the junction of roads running north, northeast and east and is thus a strategic point commanding a wide and populous region.

The third city of the Philippines in importance is Cebu, the capital of the island of that name, reported by the Philippine Commission as having a population of 14,300. It is the metropolis of the Cebuyan group, which includes the following islands:

Islands.	Area in square miles.	Population.
Cebu	1,742	504,076
Bohol	1,439	248,000
Oriental Province of		
Negros	1,654	94,782
Siquijor	83	(included in Oriental Negros, as it is a part of that Province.)
Samar.	5,040	200,753
Leyte	2,713	270,491
Total	12,671	1,318,102

The Panayan group is now more open and ripe for successful missionary effort and is rather more compact and easily worked, the bulk of the territory being on the single Island of Panay, with fairly good roads. The Cebuyan group, on the other hand, while including no one island as populous as Panay, has a greater number of relatively important ones. In some parts of the group, notably Oriental Negros, the people are most friendly, but in Cebu and Samar the people have been more reluctant to acquiesce in American rule. Spain never attempted a real occupation of the latter, and it was not till 1901 that the United States undertook to pacify it.

The city of Cebu has fairly good streets and is

connected with adjacent villages by good roads. One excellent highway passes through twenty-one towns to the eastward, while another highway gives easy access to many towns lying west of the city.

The trade of Cebu is considerable. It is the great shipping point for hemp, as Iloilo is for sugar, most of the hemp produced on the islands of Camagueian, Leyte and Mindanao being shipped from Cebu. Some sugar is also exported, as well as salt, cocoanut wine, pottery, silk and cotton fabrics, cake and cheese. Many of the leading firms of Manila have branch houses in Cebu, and there are British, German, Danish, Italian and Venezuelan vice-consulates.

The following table, prepared by General James F. Smith, late Collector of Customs of the Islands, will show the relative trade of the chief ports for the year 1900 :

Year and Port.	Imports.			Exports.		All other Collec-tions.	Total Collec-tions.
	Free and Dutiable, Value.	Dutiable, Value.	Duty.	Value.	Duty.		
1900							
Manila . . .	\$33,665,518	\$28,115,616	\$8,641,410	\$33,677,388	\$866,856	\$299,818	\$9,808,085
Cebu . . .	2,090,738	2,090,738	546,122	3,537,746	115,536	19,809	681,527
Iloilo . . .	2,896,420	2,888,554	883,601	2,626,470	88,568	14,619	986,788
Jolo . . .	237,598	221,568	69,926	216,308	5,055	1,742	76,724
Siassi . . .	39,054	38,446	13,399	57,616	255	134	12,789
Zamboanga .	28,652	23,594	0	8,082	0	0	0
Total . .	\$38,957,980	\$33,378,516	\$10,154,458	\$40,123,610	\$1,076,270	\$336,122	\$11,565,913



STREET IN A PROVINCIAL TOWN



MARKET, DUMAGUETE

Cebu has an excellent harbor protected by the Islands of Mactan and Opon, the former being the place where the famous Magellan fell. The site of the city is a little higher than that of Iloilo, and the climate, while hot, as it is everywhere in the Philippines, is comparatively healthful. Like Iloilo also, Cebu has regular steamer connection with Manila and it is an occasional port of call for some of the Hongkong and Singapore steamers.

Among the smaller provincial capitals, none is more charmingly located than Dumaguete, on the southeastern shore of the Island of Negros. The Roman Catholic parish limits include about 12,000 people, but the town itself does not contain all of these. The land rises gently from a pebbly beach. By the water side is the plaza, where every evening the people stroll and the Filipino band plays. Back of this plaza are the buildings of the town, most of which command a superb view. Beyond the town, lie rich plantations of sugar and tobacco, interspersed with groves of banana and cocoanut. On the higher slopes of the hills are extensive fields of hemp, while high above these rise noble mountains thickly clothed with dense forests of hard woods. Eighteen miles across the clear water, the small Island of Siquijor rises abruptly, but the southern end of the great Island of Cebu is only six miles away, while farther off but in plain view are the bold outlines of Bohol and Mindanao. The last named is inhabited by a different people, but the 248,000 inhabitants of

Bohol speak the same dialect as Dumaguete and Cebu. The native sailboats are abundant, swift and fairly comfortable, and in them the missionary from Dumaguete could reach those islands far more easily than the average missionary in China can get to his out-stations.

The Province of Oriental Negros, in which Dumaguete lies, includes only the comparatively narrow strip on the coast east of the mountains, and the sparsely settled adjacent Island of Siquijor, —all told only about 1,600 square miles and 94,782 population. The great Occidental Province of Negros, with three-fourths of the area and population of the Island, is, as already explained, tributary to Iloilo. But a railroad is now being surveyed from Escalante, a port on the north-eastern coast of Negros, over a pass in the mountain range and down the whole length of Occidental Negros. This line will send the wide stream of Occidental Negros sugar trade into a port within easy reach of Dumaguete, and will bring the two provinces of the Island into far closer relations than at present.

I drove for several miles in various directions from the town in order to get some idea of the adjacent country. The result was surprising. In this alleged uncivilized land on the other side of the globe, I found such roads as I had not seen in China, outside of the foreign settlements, and which would be considered even in New England good country roads. Back from the road, were

continuous cultivated fields, while lining it were the quaint houses of the people, half-hidden by groves of banana, cocoanut, mango, papaw and breadfruit trees and showing at every door and window the chubby faces of curious, laughing children. A more charming drive could not easily be found.

Other attractive cities might easily be mentioned. Santa Cruz, Albay, Sorsogon, Batangas on Luzon, Catbalogan on Samar, Tacloban on Leyte, Tagbilaran on Bohol, Romblon and Jolo on the islands of the same names, and dozens of other provincial capitals well repay a visit. Some of these have considerable local importance. Several may come into greater prominence as American administration develops better transportation facilities. But the places that have been referred to may suffice to give a general idea of the numerous provincial capitals of this extensive Archipelago.

VII

THE LABOR PROBLEM IN THE PHILIPPINES

THE unwillingness of the Filipino to work is a serious problem in the development of the Islands. He does not lead "the strenuous life." Rich soil, perpetual summer, and simple wants are not conducive to hard labor. Little toil is necessary in a land where bananas, cocoanuts, and hemp grow spontaneously, and where sugar cane, once fairly started, thrives so vigorously that weeds cannot compete with it. A few hours' work with a bolo will construct a hut of bamboo, and the leaves of the abundant nipa palm will thatch it. Clothing is an equally simple matter in that soft climate. I repeatedly saw men and children of the lower classes with only a loin cloth, and the latter often arrayed only in the atmosphere, while the women drape themselves tastefully in a pretty homemade cloth of cocoanut fibre. In the cities, however, men in neat white suits and women in silk are common.

In such circumstances, life is taken more easily than by the Scotchman, the Yankee, or the Chinese, who have to contend against a sterner climate and a more unresponsive soil. The American public school superintendent in Dumaguete spent

a fruitless forenoon, during my visit, in the effort to hire a cart to haul a teacher's baggage to a village four miles distant. Scores of carts were idle, but "why should a man go four miles in the sun when it is so much pleasanter to sit in the shade?"

We wanted to erect a building in Dumaguete. There are noble forests of excellent timber on the mountains a day's journey back of the town, but it was impossible to engage men to cut it. "Why should we climb those hills and chop and saw wood in the hot sun? We have enough to eat and to wear." Logs can be bought in Mindanao, brought over in lorchas and sawed by hand. But it would require at least five months to obtain and season the requisite supply, and then the sawing would be poorly done. Two men will spend three days in converting a single log into boards which are almost certain to be of uneven thickness unless the white man stands over the workmen every minute. The nearest place where sawed lumber can be bought is Cebu, but as Congress has not yet opened the forests to the market, prices are alarming, a twelve-foot board costing \$2.10 Mexican (\$1.05 gold). At Escalante, I found a disgusted contractor who could not induce men to load a lorcha at any price because they had won enough for their immediate necessities at the Sunday cock fight, and they would not work till the money was spent.

Mr. N. M. Holmes, the civil engineer in charge of the construction of the Benguet road in Luzon,

says that "the greatest difficulty that we have to contend with is labor. At the present time there are from 900 to 1,000 laborers at work, but they can by no means be depended upon. They will work for only a few days or a week at a time, so that it is necessary to be breaking in new laborers who are entirely unfamiliar with the work. To keep up the force requires a man on continual recruiting service."

A mining engineer, whom I met on Negros, told me that there is an abundance of coal in the Philippines. Large deposits of lignite are known to exist on the Islands of Bataan, Luzon, Cebu, Mindoro, Masbate, Mindanao and Negros. "The extensive fields near Bulacacao, in southern Mindoro, are within four to six miles of a harbor which gives safe anchorage throughout the year and which has water deep enough for the largest ocean-going vessels. Some of the Cebu deposits are also conveniently situated with reference to harbor facilities." The experts employed by the Taft Commission report that the Philippine coals do not clinker, nor do they soil the boiler tubes to any such extent as do Japanese and Australian coals, and that practical tests have shown that their steam-making properties are very satisfactory. But the natives cannot be induced to toil in a coal mine. It is too disagreeable. So the coal has to be imported from Japan and Australia at \$24, Mexican, a ton. And these are typical cases. The upper classes are too proud to work, and the lower

classes see no reason why they should do any more than sufficient to supply their actual wants.

This is the labor question which immediately confronts the American business man who is eager to enter the Philippines. Resources are here in abundance—fertile soil, rich mines, rare woods. But workmen cannot be obtained to develop them. These Asiatics have never learned the Anglo-Saxon lesson of labor and thrift. The idea of toiling steadily eight or ten hours a day in the hot sun, just for the sake of doing something or of getting ahead in life, has never occurred to them. American capitalists are here now with vast schemes for developing all sorts of enterprises which would be profitable alike to them and to the Filipinos. But they are finding themselves thwarted at every turn by the unreliability of native workmen, who will leave their employers in the lurch as soon as they feel tired or have a few pesos in their pockets.

Mr. H. Krusi, the vice-president and local director of the Atlantic, Gulf and Pacific Company, which is employing about a thousand Filipinos on a large contract for the improvement of Manila Harbor, has recently expressed the opinion, in a report to Governor Taft, that "Filipino labor can successfully be used." He adds, however, "To employ successfully Filipino labor is to the American employer of labor a new business which has to be learned. If he cannot learn it, he cannot do business in the Philippine Islands. In general the Filipinos have to be taught to work. This re-

quires a considerable proportion of intelligent, high grade American foremen and mechanics. The way to keep the Filipino laborer permanently in one's employ is to arrange his surroundings so that he is better off and more contented there than anywhere else. This we have attained by providing homes for the Filipinos and their families; also amusements, including Sunday fiestas, and schools where their children may be educated."

It is to be hoped that other business men will approach this difficult question in a spirit of equal forbearance and sympathy, though a substitute might be found for the "Sunday fiestas." But the outlook at present is not encouraging. The average foreign contractor in the Orient has neither the meekness of Moses nor the patience of Job, and the average Filipino workman would make large demands upon both.

It is useless to bring over white laborers. The American cannot do manual labor in this climate. He is the product of a radically different physical environment. The sun here seems to be no hotter than in our summers at home, but it is deadly to the foreigner who continuously exposes himself to it. It has a kind of "X-ray" power under which the white man inevitably succumbs in time, while the perpetual mildness of the tropics saps the energy and affords no recuperation. The American in the Philippines must always be an employer, an administrator, or a teacher. He should never come expecting to earn his living as a farmer, a

mechanic, or a laborer. He cannot stand the climate and he cannot compete in wages with natives who, when they do work, accept a scale of pay on which the well-fed and well-clothed American workingman would starve. In the construction of the Benguet road, for example, the laborers are paid five cents, Mexican, an hour (two and a-half cents gold), and a pound of rice a day.

Americans will make a great mistake if they flock in large numbers to the Philippine Islands expecting to find remunerative employment. The British Consul at Manila has recently written to his Government: "There are no openings for Europeans here except with capital, the number of destitute and unemployed Europeans and Americans being constantly on the increase. There is no difficulty in filling posts of any sort from the American volunteers now being disbanded here in large numbers, many of them being men of superior education."

At this point, the Chinese question emerges.

VIII

THE CHINESE IN THE PHILIPPINES

NOWHERE else in the world, outside of China, are the peculiar traits of the Chinese more characteristically exemplified. Before Magellan discovered the Philippines in 1521, and his successor, Legaspi, founded Manila in 1571, it is said that the enterprising Celestials had begun to trade with the Philippines. For a long time after the conquest, the Spaniards encouraged and protected them. But finding that the Chinese were, like the Jews in Europe, getting all trade and finance into their hands, while at the same time they were living apart and refusing to profess the national faith, jealousy was aroused and a policy of restriction was gradually adopted. In 1755, the Spaniards decided to expel the Chinese. But while 2,070 were forcibly driven out, 1,623 succeeded in remaining by the simple device of submitting or promising to submit to Catholic baptism. Ever since, the Chinese have had a hard time in the Philippine Islands. The Spaniards disliked them and enacted laws to limit their numbers and their freedom, while the Filipinos feared and hated them. In 1603, 1634, 1639, 1660, 1763 and 1820, this race rancor resulted in general massacres,

sometimes by the Chinese being goaded to revolt, sometimes by the unprovoked attack of the fanatical populace.

But in spite of all this antipathy and opposition, the persistent Chinese continued to come and to thrive. In 1638, their number was estimated to be 33,000, and now it is believed to be nearly 100,000, of whom about 60,000 are in Manila. Under Spanish rule, the number was steadily increasing, for they were permitted to enter as agricultural laborers on the payment of fifty pesos each. But the law was evaded with comparative ease, partly because Spanish control of large portions of the Archipelago was only nominal, and partly because corruption was not difficult where the law might have been enforced. When the Americans took possession, many hoped that all restrictions would be abolished. But these hopes were quickly dashed by the application of the United States exclusion law, so that John is now in a worse plight than ever.

The reason for all this hostility is apparent. The Chinese are industrious, frugal and persistent, and the Malays and Spaniards are not. The Filipino cannot compete with the hardy Celestial who works twelve and fourteen hours a day, seven days in the week. Though the Chinese originally entered as laborers, they are the merchant class, for as soon as one gets a little ahead he opens a shop, and by strict attention to business, rising early, retiring late, watching

keenly for bargains, and accepting moderate profits, he speedily drives competitors out of the field, so that often the less enterprising Filipino is forced to buy of the hated alien or go without what he wants.

“Do your people sympathize with the American law excluding the Chinese?” I asked a Filipino Presidente of Negros. He promptly replied: “We wish you would not only prevent any more Chinese from coming, but that you would drive out those who are already here.” “Why?” I queried. “Because the Chinese are like the pest of grasshoppers; they eat up the country, leaving nothing for the Filipinos.”

And yet the Chinese domesticates himself in the Philippines as he does not in America, for as a rule he takes a Filipino wife and establishes a home. The native women are not proud of their Chinese husbands and are seldom seen with them in public. But they are quite willing to marry them because their superior wealth permits dresses and carriages and jewelry which the poorer Filipinos cannot afford.

Twelve Chinese men whom I questioned in Iloilo had come from Amoy, China, but had been in Iloilo from nine to sixteen years. All had Filipino families and none showed any intention of leaving. Dr. J. Andrew Hall, who resides in Iloilo, says: “The Chinese here differ for the most part from the laundry class so common in the United States, as most of those here are educated men and



CHINESE HUSBAND AND FILIPINO FAMILY



NIPA HUT

almost all can read and write. They are gentlemanly and polite, ready to bestow a favor as well as receive one and liberal with their money. When our small nipa hospital was built at a cost of about \$300, these merchants and clerks subscribed \$145 of it while the rest was raised among the other foreigners."

It will not be easy to repeal the exclusion act, partly because the Filipinos do not want the Chinese and it is the policy of the Commission to do everything practicable to conciliate the Filipinos and to reconcile them to our rule, partly because politicians at home are fearful that repeal would lose the votes of a few States in which Chinese labor is a local issue.

But every American and European business man with whom I talked in the Archipelago was emphatic in his opinion that without Chinese labor there is absolutely no hope for the Philippine Islands. While the white man cannot work and the Malay will not, the Chinese both can and will. To forbid him would be as fatal to the industrial life of the Islands as was the expulsion of the Moors from Spain. In the sixteenth century, Dr. Antonio Morga declared: "It is true the town (Manila) cannot exist without the Chinese, as they are workers in all trades and business and very industrious, and work for small wages." About two centuries later, Juan de la Concepcion wrote: "Without the trade and commerce of the Chinese, these dominions could not have sub-

sisted." Foreman says: "The Chinese are really the people who gave the natives the first notions of trade, industry and fruitful work. They taught them, among many other useful things, the extraction of saccharine juice from the sugar cane, the manufacture of sugar, and the working of wrought iron. They introduced into the Colony the first sugar mills with vertical stone crushers and iron boiling pans."

It is difficult to find a rational reason for excluding the Chinese. They came to the Philippine Islands before either Spaniards or Americans. They are more numerous there than we are. They are settled in homes and in long-established business houses. Through their intermarriage with the Filipinos, they are introducing a more virile strain into the native blood, so that the strongest type of character in the Islands to-day is to be found in the Chinese-Filipino mestizo. They are industrious, peaceful and law-abiding. They pay more taxes in proportion to their numbers than any other class. They could not be banished without throttling the trade of the Islands, and they are so absolutely indispensable to industrial and commercial development that unless our American capitalists and employers can have the benefit of their labor, the Philippines can never return to the United States half of what they will cost us.

The objections which are so strongly urged in the United States—that the Chinese laborer un-

derbids the American workman and that his standard of living is so much lower that he tends to drag the American down—do not apply in the Philippines. The Chinese there charge as much for their services as the Filipinos, often more than the Filipinos, while their standard of living is, as a rule, higher than that of the natives. They succeed, not by cutting under the Filipinos, but simply by working harder and better. Rightly, therefore, does the *Manila Times* declare: "The reasons which exist for excluding Chinese laborers from the United States do not exist in the Philippines. The conditions are vastly different here."

Mr. W. Beckman Winthrop, the Secretary of Governor Taft, is quoted by the New York *Sun* of May 20, 1903, as stating the question as follows: "The Commission realizes that, while the admission of Chinese labor would hasten the development of the country and promote the prosperity of Americans financially interested there, it would reduce the Filipino to the lowest imaginable condition. Where he has been given a chance under proper supervision, he has made an excellent workman. With Chinamen in the land, the Filipinos never will be induced to work, and gradually would be obliterated altogether. The Commission is not likely to sacrifice the Filipino for the sake of hastening the development of the Philippine Islands. They will first make a man of him, and then with his help make something worth while of his land."

Undoubtedly, there is some force in this consideration. And yet the demoralization of the native population which Mr. Winthrop fears has not followed in Siam. The Siamese resemble the Filipinos in many respects, and they inhabit a country of substantially similar conditions of soil and climate. They are as averse to manual labor as the Filipinos. But the Siamese Government has not only freely admitted the Chinese but it has granted them special privilege by exempting them from certain burdens which bear heavily upon the Siamese. The result is that the Chinese have gone to Siam in great numbers. I found them wherever I went in my extensive travels throughout Siam and Laos. In Bangkok, the capital, my inquiries as to their numbers in that city elicited estimates varying from 150,000 to 300,000. The queue is everywhere in evidence. Every arriving steamer brings scores and sometimes hundreds more from Canton, Swatow, Foo-chow and Hainan, while in the Laos States in the far north, the Yunnanese traders are seen in every important town. As in the Philippine Islands, the Chinese control the trade of the kingdom and they are recognized as the strongest and wealthiest element in the whole country.

Yet the result, while unfortunate in some respects, has on the whole been beneficial to the Siamese. The Chinese have not only promoted trade and increased wealth but they are adding stamina to a population which needs such a

strengthening of its energies. As in the Philippines, many of them never return to China. They thoroughly domesticate themselves and identify themselves with the interests of their adopted country. They have intermarried with the natives to such an extent that a large part of the population now contains more or less Chinese blood. The King, himself, who is, next to the Mikado of Japan, the most progressive and enlightened ruler in Asia, is said to be part Chinese. Siam is far from being a strong nation, but without this infusion of Chinese blood, it would undoubtedly be far weaker than it is. I found substantially similar conditions in Burma and the Straits Settlements, both of which admit the Chinese to manifest advantage. Prof. J. W. Jenks, who studied this Chinese question not only in Burma and the Straits Settlements but in Assam, Sumatra, Java, Ceylon and the Federated Malay States, declares: "In all these countries he (the Chinese) is clearly needed; indeed he has been practically indispensable to their industrial development. Moreover, he does not seem to have made the condition of the natives worse; rather he has raised their standard of living. He has been willing to do the work that they were unwilling to do, and his diligence and thrift have supplied capital and a consequent demand for the lighter, more pleasing kinds of labor, which they were willing to perform. Besides that, this greater prosperity has furnished a demand at higher prices

for the products which they as independent land holders or fishermen were willing to supply. The conditions in the Philippines seem likewise to demand outside assistance such as the Chinese can give better than any other people."

Why should it be assumed that the result would be materially different in the Philippines? The Malays of that Archipelago, like the Siamese, need the toning up of racial fibre which the frugal, industrious, and enterprising Chinese would give. To rigidly exclude the Chinese would be an easy and cheap way of temporarily gratifying the race prejudice of Filipinos and Americans, but it would seriously complicate the problem of regenerating the Filipino people. The Americans are not likely to intermarry with the Filipinos, except in sporadic individual cases, and if the Chinese are shut out, it is a grave question whether the native race will not be a far longer time in developing those qualities which contribute to thrift and self-reliance. It is not true that the Filipino would work more willingly without the Chinese. His lack of energy springs from an internal not an external cause. It is constitutional and it is as marked where there are no Chinese as where the Celestials are numerous. The antipathy to the Chinese is largely the lazy man's dislike of the industrious one and it is not to be wisely removed by banishing the industrious man.

Professor Jenks returned from the Philippine Islands to express the opinion that the opposition

to the immigration of the Chinese is being urged by "certain political agitators, posing as labor leaders, notably one whom the constabulary have found it necessary on account of his criminal disregard of the public peace to arrest," and that the admission of the Chinese to the Philippines, within reasonable limitations, so far from injuring the Filipinos, "would seem to protect in every way the ultimate as well as the present interests of both Filipinos and Americans. Moreover, by affording an opportunity for the profitable investment of capital with the consequent development of the country through railroads, good highways, and better transportation facilities of all kinds, as well as for the opening and improvement of tobacco, rice and hemp plantations and the proper use of the rich timber and mineral resources of the Islands, the Filipino land owners, and workmen as well, would be directly benefited. There would be a greater demand for the native products of the soil and of the seas, while the Filipinos who did not wish to engage in the heavy coolie labor would find much better opportunities than now for their services as coachmen, drivers, clerks, bookkeepers, or workmen of various kinds in positions which suit their taste."

The question will repay further study by the American people. The reenactment by Congress of the exclusion law has not ended the discussion. The presence of the Chinese is a factor in the Philippine problem which cannot be eliminated by

a hasty vote. It enters deeply into every phase of Filipino business and social life, and the American people will do well to study it more carefully before giving a final decision.

Protestant plans for the Philippine Islands cannot ignore the Chinese population. Separate missionaries will probably not be required, nor will it be necessary to learn the Chinese language. The Chinese understand enough Spanish or Tagalog in Luzon and enough Spanish or Visayan in our other fields to make it possible to converse with them in the native tongues. Nor need there be great expense. Being as a class well-to-do, the Chinese can soon be led to support their own work. Nearly all of them came from the neighborhood of Amoy, Foochow, and Canton, where mission work has long been conducted by various boards. An occasional preacher could probably be obtained in China through the kindly offices of the missionaries there, and with some assistance at the outset from the boards and under the wise supervision of our missionaries, a self-sustaining work could be quickly developed.

Nor is it difficult to reach the Chinese with the Christian message. The Chinese in the Philippines are far less conservative and exclusive than in the Flowery Kingdom. Their very departure from their native land has broken down many of their prejudices against foreigners and has widened their mental horizon, while their desire to trade with the more numerous and indolent people

among whom they live has taught them a complaisance to the foreigner which their brethren across the China Sea do not possess. So the Chinese in the Philippines is a broader and more accessible man than his countryman at home.

Our missionaries in the Philippines early saw this inviting opportunity and began services for the Chinese in connection with their other work. Although hampered by the fact that the medium of communication was a language foreign alike to preacher and hearer, the effort speedily thrived. A few Christian Chinese, who had been converted in China, were discovered, and these, like the devout Jews whom Paul found in the cities of the Roman Empire, were the nucleus around which the new movement gathered. In Manila, two of these were able to preach, and while supporting themselves in their shops during the week, reasoned out of the Scriptures with considerable power on Sunday.

In Iloilo, where there are several thousand Chinese, of whom four-fifths are from Amoy and the rest from Canton, work has sprung up in a remarkable way. When the missionaries arrived, they discovered two Christian Chinese from Amoy. In April, 1900, as Dr. J. Andrew Hall and the Rev. D. S. Hibbard were passing a Chinese shop, one of these Christians ran out and implored Dr. Hall to come in and see a man who was very sick. Entering, the missionaries found a raving maniac bathed in blood from a self-inflicted wound and

held down on a bed by several excited Chinese, while a curious crowd stood about. It was evidently a bad case. The Chinese said that they expected the patient to die and that they were going to send him to Hongkong the next day so that he might die in China. The Doctor expostulated: "This man cannot make so long a voyage." But the men were obdurate, saying that they were unwilling to have him die on their hands. Keenly feeling the inhumanity of subjecting the sufferer to the horrors of the Asiatic steerage, Dr. Hall finally persuaded the Chinese to keep him by promising to do all he could to save his life. The issue was long and doubtful, but under the missionary's skillful care, the patient slowly improved, and while he is not and probably never will be entirely well, he is so much better that he is again earning his living. The wonder, delight and gratitude of the Chinese knew no bounds. Dr. Hall took advantage of the influence he thus acquired to speak to them of Christ. Soon he began to hold services in that very shop. The work prospered from the beginning, with the result that on October 6th, 1901, ten Chinese men were baptized. They had faithfully attended the preaching service for a year and a half, and for six weeks they had been specially instructed by Dr. Hall in an evening class at his home.

The two original Christians have since moved away, but Dr. Hall writes that there are now (1903) "some eighteen baptized members and in

addition to the regular Sunday service there is a weekly Bible class attended not only by the members but by applicants for baptism or those specially interested. Almost a year ago, when it was proposed to call a Chinese pastor from Amoy, these eighteen members, with the addition of one or two others, subscribed the whole amount of \$480 to pay for a year's work, as they themselves said that would not be too much salary for him."

The Methodists have also begun work among the Chinese in Manila, having been naturally led to it by their large mission interests in Foochow, from which some thousands of the Manila Chinese have come. But the Evangelical Union, at its conference with me, October 14th, 1901, unanimously agreed that there is ample room for both Presbyterians and Methodists in view of the size of the Chinese population in Manila, and the fact that the work, while important, will always be under native helpers and subsidiary as compared with the Filipino work.

IX

THE INCREASED COST OF LIVING

AMERICAN occupation has put an end to the era of cheap living in the Philippines. The heavy expenditure for military and naval operations, the spendthrift prodigality of American soldiers, sailors and visitors, the ill-concealed surprise of Americans at the low prices they found, and the introduction of the United States gold standard, have all combined to inflate prices. The silver peso was the Filipino standard of exchange. It is about the same size and shape as our silver dollar, but as there was no governmental guarantee to accept it as the equivalent of gold, it was worth but fifty cents of American money. The Filipinos did not understand why one of our silver coins should be worth two of theirs, and so they demanded the same number of dollars as they formerly received pesos for a given labor or commodity, thus doubling prices. Both coins were legal tender at the rate of two to one, but more and more prices are approximating the gold level of a United States dollar, or two pesos for what could once be had for one peso. The high protective tariff has intensified the situation, until now the conditions of living resemble those of "forty-nine" in California.

A general idea as to the relative cost of living may be obtained from the following table of the prices charged for a few staple articles. All figures are in pesos:

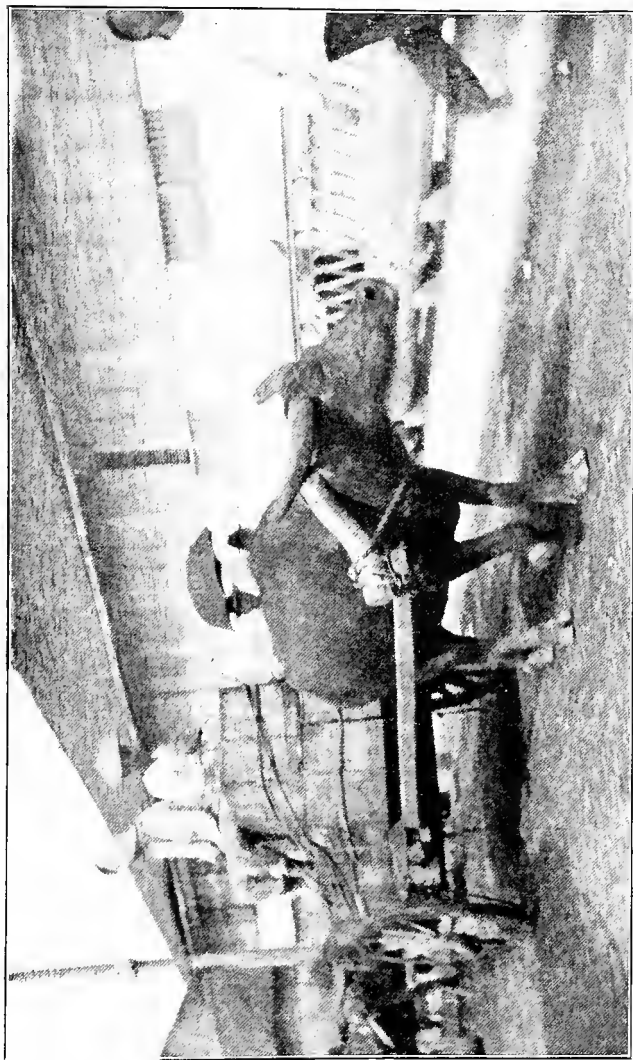
	Manila.	Iloilo.	Dumaguete.
Flour, per lb	.10	.10	.10
Beef, per lb. (other meats are more expensive)	.50	.20	.20
Sugar, per lb. ("Coffee C" grade)	.20	.18	.20
Coffee, per lb	.70	.60	1.00
Butter, per lb. tin	1.00	.90	1.00
Potatoes, per lb	.08	.10	.20
Milk, per lb. tin	.50	.40	.50
Oatmeal, per lb	.33 1-3	.33 1-3	.33 1-3
Kerosene, per gallon	.48	.55	.60
Fuel, (wood, one-man load)	.62 1-2	.	.
Coal, per ton	.	24.00	24.00
Cheese, per lb	.60	.60	.60
Fish, per lb	.20	.20	.15
Lard, per lb	.45	.45	.45
Eggs, per dozen	.40	.40	.25
Chickens, each	.75	.30	.20
Servants, average per month	15.25	11.25	13.75
Rent, per month (four living rooms, kitchen and basement)	110.00	.	.
(Second floor only, six rooms and kitchen)	.	75.00	.
(Six rooms, kitchen and basement)	.	.	100.00

But I am informed that since I prepared this table, prices have still further advanced and that wages have more than doubled, servants now demanding from twenty-five to forty pesos a month. Everywhere, vegetables are scarce. Only a few kinds can be obtained, and at about New York City prices.

A pony and caleso (a small two-wheeled carriage with one seat) are a necessity, for distances

are great and much walking is impracticable in this humid, tropical climate, where the least physical activity causes profuse perspiration. Jinrikshas are unknown, and while there are a few street car lines in Manila, the cars run at such long and irregular intervals that they cannot be depended upon. I saw only three cars in ten days. This situation is now being improved, however, for March 10th, 1903, Charles M. Swift of Detroit, Michigan, was awarded a contract which included the purchase of the old tramway, the installation and maintenance of an electric light and power plant, and the construction and operation of thirty-five miles of electric street lines in Manila and its suburbs, with first-class fares at six cents and second-class at five cents.

Still, the American must, as a rule, have his own conveyance, for street cars cannot go everywhere even in the capital, and in other cities there are none at all, while not only are livery rates exorbitant, but, as I had occasion to find, it is often impossible to hire a cab at any price. A serviceable caleso costs 300 pesos, and Mr. McIntire had to pay 230 pesos for a second-hand one. The harness costs forty pesos, and the wretchedest ponies I saw in all Asia cost from a hundred pesos up. I think it would be cheaper to pay "up," for the only one I saw at a hundred pesos would have made a Kentuckian weep. No whipping that the tender-hearted missionary would inflict could induce it to go faster than a wobbly trot, and even



CARABAO OR WATER BUFFALO

then a three-mile drive in the morning so exhausted it that it could not be taken out of the stable for the rest of the day, so that the owner had to walk on his afternoon trip. The "keep" of that aged little beast costs the missionary fourteen pesos a month, and the pony will be half-starved or foundered at that unless the missionary personally sees that his native "boy" does not steal the feed, or water the pony while it is reeking with sweat. If any "globe-trotter" charges missionaries with driving fast horses, I am prepared to take the witness stand in their defense.

I made inquiries outside of missionary circles as to the cost of living. The Taft Commission reports: "A present question in the civil service is the high cost of living in Manila. There are not enough houses in Manila to make comfortable places of residence for the civil servants who come here from the United States. If one is well housed in Manila, it is a very pleasant city to live in. If he is not thus fortunately placed, he can but have an unpleasant impression of life here and impart it to others. It is the duty of the Insular Government to look after its employees, and to see that they are comfortable; for only under such conditions can the best work be obtained from them."

At Police Headquarters, I was told that ordinary patrolmen receive \$900 gold per annum, and sergeants \$1,200, both having free quarters in addition.

At the Department of Education, General Superintendent Atkinson very kindly showed me his salary list, from which it appears that 223 teachers receive \$1,200 gold each, twenty receive \$1,500 and 159 get \$900, though the latter are chiefly untrained discharged volunteer soldiers. Native teachers are paid from \$60 to \$300 gold. But the American teachers also had the privilege of buying their provisions at the United States Army Commissary Depot, and as the Army commissary buys in enormous lots at the lowest wholesale prices, pays no freight, rent or salaries, and sells at cost, this privilege was equivalent to a substantial sum. But when the Islands passed under civil control, July 4th, 1901, the teachers, being no longer under the military establishment, lost this privilege. They immediately made strenuous protest, signing a communication to Washington in which they declared that they could not live on their present salaries unless they could buy their supplies at the Commissary rates. Accordingly, the Government instructed the Chief Commissary in Manila to furnish the Department of Public Instruction provisions in bulk, and they are then distributed by the Department at a slight advance over the Army rate, but so much less than the market price that the concession is equal to a considerable addition to the teachers' salaries. Moreover, the teacher receives an increase of \$10 gold a month if he learns the native language, and \$15 a month if he teaches

a night school three evenings a week, though the total must not exceed \$1,500 a year for one teacher. However, if he has a wife who teaches, and marriages among the teachers are frequent, she gets from \$900 to \$1,200 more, so that several couples are drawing \$2,000 and upward. Children make no difference, some of the teachers being mothers of several children. But teachers pay their own rent and medical bills and there are no extras, except the privilege of returning to the United States on a transport if they remain two years.

But in spite of this apparently liberal provision, individual teachers with whom I talked complained of the financial embarrassments to which they were subjected. Many of them went to the Philippines with the idea of not only seeing something of the world, but of saving enough in the three years of their term to give them a little start in life after their return to America. But they said that they could not save anything. One unmarried man on the Island of Panay told me that he was forced to economize on \$1,200 gold a year, and that after an experience of two years and a half, he had given up all hope of getting ahead. He said that all the teachers had to live closely.

Mischievous tax laws aggravated the trouble. In the language of the Taft Commission: "The effect of the old Spanish system was to throw practically the whole burden on those who could

least afford to bear it. The poor paid the taxes and the rich, in many instances, went free, or nearly so, unless they were unfortunate enough to hold office and thus incur responsibility for the taxes of others which they failed to collect. There was a considerable number of special taxes, many of which were irritating and offensive to the people, and yielded, at the best, a pitifully small revenue."

General order No. 40 continued many of these objectionable taxes, and business men complained to me that the more rigid enforcement of the law by American officers made the situation even more intolerable than it was before. But November 1st, 1901, the Taft Commission promulgated a new tax law, which it explains as follows: "It has been our purpose, first, to do away with all taxes which, through irritating those from whom they were collected or through the small amount of resulting revenue, were manifestly objectionable; second, to remove the so-called industrial taxes, except where levied on industries requiring police supervision; third, to abolish special taxes, such as the tax for lighting and cleaning the municipality and the tax for the repair of roads and streets; fourth, to provide abundant funds for the legitimate needs of the township by a system which should adjust the burden of contribution with some reference to the resources of those called upon to bear it. To this end, provision has been made for a moderate tax on land and improvements thereon."

I was informed by a high official that this law was expected to reduce the cost of living nearly fifty per cent., though others with whom I conversed were inclined to think that merchants will continue to charge as near the old prices as they dare, and thus pocket the saving in taxes instead of giving it to the consumer. Time will tell. Meanwhile, there is deep anxiety on account of the disposition of Congress to enforce against the Philippines the Dingley tariff act. The concessions that have thus far been given have proved quite inadequate and Americans, Europeans and Filipinos alike feel that unless a more liberal policy is adopted, the commerce of the Islands will be strangled. The Taft Commission is doing everything in its power to obtain the relief so urgently needed and it is to be hoped that success will crown its efforts.

X

THE AMERICAN POPULATION

ONE of the most serious phases of the Philippine problem is the character of the large number of Americans who are in the Archipelago. There were said to be about 70,000 Americans in the Islands when I was there, including soldiers. The latter are now much less numerous, but the number of civilians is increasing very rapidly, 16,354 having arrived in 1902 against 3,771 the preceding year. They are the only Americans that the Filipinos know anything about. They are the ruling class. They are the sole dependence of the United States, not merely for enforcing the law, that is the simplest part of their task, but for exemplifying those principles of individual and civic virtue which alone can make our control of the Archipelago a benefit to the people and to the world. Manifestly therefore, the Filipino's opinion of his new rulers will be largely determined by what he sees of its representatives in his own land.

Let us at the outset clearly recognize the fact that there are hundreds of good Americans in the Philippine Islands. The Commission itself is com-

posed of men of high personal character. The superintendents and teachers of the public schools whom I met, as well as a number of army officers and their families, and several men in business and professional life, impressed me as men and women of sterling worth. Some of them are as careful in their Christian lives as they were at home and are active in every good work.

But the number of these is painfully small. Of all the vast host from the United States in the Philippine Islands when I was there, including soldiers, only a few identified themselves with the Christian cause, while many were so conspicuous in their vices that the evil-disposed appeared to be relatively more numerous than they really were.

It should not be supposed, however, that the whole American population can justly be classified as wholly good and wholly bad. There are multitudes who are not known for Christian character, but who are not really vicious. They are for the most part young men of intelligence, self-reliance and energy. They are withal generous and hospitable to a high degree. In ordinary circumstances, they would respond to noble appeals to their better natures, and they would scorn meanness and vice. But they are far from home, exposed to peculiar temptations in a community where standards are yet unformed and where society does not hold men to such stern moral accountability as in older and more settled com-

munities. In such circumstances, they become, more or less unconsciously, careless and they are apt to drift into a general course of conduct from which they would have shrunk with disgust before they came.

The trouble is that, while in the United States vice is more or less counterbalanced by a great body of Christian sentiment and of pure men and women, in the Philippines the number is yet so small that the proportion is grewsomely on the wrong side. In its official report to the Secretary of War, November 30, 1900, the Taft Commission, discussing the difficulties in securing a good civil service in the Islands, frankly says: "The Americans who come to these Islands come 8,000 or 10,000 miles, come with a venturesome spirit, come with the idea of amassing a competence by their stay in the islands. They are exposed, in any important official position where there is opportunity for defeating the rights of the Government, to constant temptations offered them by interested persons seeking to escape lawful burdens or to obtain fraudulent advantage, and who have no other conception of a public officer than of one who is to be reached by bribery if the sum offered be large enough. Men may leave the United States honest, but with the weakening of moral restraints of home associations and with the anxious desire to make so long a trip result successfully in a pecuniary way, demoralization and dishonesty are much more likely to follow than at home."

While there are splendid exceptions, including as noble Christian men as there are in the world, it is notorious that the moral standards of foreign communities in Asia are lower than in the lands from which the foreigners came. If it be objected that they are the same men as those at home, we may borrow Macaulay's thought regarding Englishmen in the West Indies and reply: Precisely; that is the reason we know that you are acting worse. You are men of like passions with ourselves, but you are where your temptations are stronger and your restraints are weaker; therefore it is certain that you commit offenses from which we who are at home are, in some measure at least, saved by the stronger influences of family, of religion and of a purer public opinion. The typical vacation resort and frontier community painfully prove that the average man is apt to be more or less unfortunately affected by emancipation from accustomed restraints, and, as Shakespeare truly observes, give himself

"To barbarous license; as 'tis ever common
That men are merriest when they are from home."

All the more, therefore, should our attitude toward our sorely tempted fellows in the far-off Pacific Islands be one of sympathy and helpfulness rather than of self-righteous condemnation. The Americans in Asia are no whit worse than the Europeans in Asia. They are simply not an exception to the general rule.

As for the soldiers, their conduct has been outrageously misrepresented. During my long tour of Asia, I saw something of English, French, German, Russian, Italian and Austrian as well as American troops, and our men were the best behaved of them all. With the possible exception of the Japanese, the American soldier is the best soldier in the world. Some of the most faithful Christians I met in Manila were enlisted men, and one of the most earnest and consistent Christian laymen in all the Islands is an army officer, Major Elijah W. Halford, the President of the Evangelical Union.

It must be borne in mind that among 10,000 men in civil life in America there are daily brawls and crimes. But disorders which are hardly noticed outside of police courts at home instantly attract attention when the same men don the uniform of their country. It would be foolish to deny that some of our soldiers in the Philippines have been brutal, lustful and drunken. They ought to be severely punished, and officers who have participated in or condoned such offenses should be summarily court-martialed. But it is equally foolish to blackguard the whole army before the world because some of its members have committed crimes which are far more common in European armies and which are swiftly and sternly punished by the responsible superiors of our military administration.

In the ringing words of President Roosevelt in

his speech at Fargo, North Dakota, April 7th, 1903—"The circumstances of the war made it one of peculiar difficulty, and our soldiers were exposed to peculiar wrongs from their foes. They fought in dense tropical jungles against enemies who were very treacherous and very cruel, not only towards our own men, but towards the great numbers of friendly natives, the most peaceable and most civilized among whom eagerly welcomed our rule. Under such circumstances, among a hundred thousand hot-blooded and powerful young men serving in small detachments on the other side of the globe, it was impossible that occasional instances of wrong-doing should not occur. The fact that they occurred in retaliation for well-nigh intolerable provocation, cannot for one moment be admitted in the way of excuse or justification. All good Americans regret and deplore them, and the War Department has taken every step in its power to punish the offenders and to prevent or minimize the chance of repetition of the offense. But these offenses were the exception, not the rule. As a whole, our troops showed not only signal courage and efficiency, but great humanity and the most sincere desire to promote the welfare and liberties of the islanders."

Still, it must be admitted that army life is not ordinarily conducive to piety and that it is not possible to find enough Christian gentlemen who are willing to enlist as private soldiers at \$13 a month. Shakespeare truly makes King Henry V

exclaim : "There is no king, be his cause never so spotless, if it comes to the arbitrament of swords, can try it out with all unspotted soldiers: some peradventure have on them the guilt of premeditated and continued murder; some of beguiling virgins with the broken seals of perjury; some, making the wars their bulwark, that have before gored the gentle bosom of peace with pillage and robbery."

There are faithful army chaplains and Y. M. C. A. secretaries, but they need help and the reenforcement of an outside body of Christian opinion. I was greatly gratified to find officers and soldiers in all the English congregations to which I spoke in the Philippines. They impressed me as fine men. But there are many, many thousands whose example is demoralizing to the Filipinos.

Unfortunately, too, some Americans in the Philippines, whose lives are upright and whose personal sympathies are with our Protestant missionary effort, hold themselves publicly aloof from it. In some cases, this is due to that lessening of the sense of Christian responsibility, that sagging of the spiritual life, which are so often noticed in men who are far away from the environments of home and the churches with which they are connected. In other cases, it is due to considerations which I shall mention in connection with the Roman Catholic question. So it comes to pass that some men who were open supporters of religion at home sel-

dom enter church doors in the Philippines, that where the Filipino sees an American who is not ashamed of his faith, he sees a multitude who are apparently either hostile or indifferent, and that the missionary must toil as best he can, unaided save by a comparatively small number of men and women who refuse to sacrifice their personal faith and duty to God to any dictates of alleged expediency. Thank God, there are such Americans in the Philippines. They believe as strongly as any one in the separation of Church and State. But they believe nevertheless that it is their duty as individuals to stand up for God, nor, so far as I could learn, are they any the less popular on that account.

But unfortunately there remain a large number of Americans in the Philippines who deserve no such charity of judgment. They are plainly and shamelessly dissolute, the scum which is ever cast up by the advancing waves of civilization. Some have gone there with a reckless craving for adventure, some in the hope of finding a place where their past misdeeds will not be known, others to indulge without restraint vices for which they found less free scope in the home land. The Rev. Dr. George F. Pentecost, who has recently been in Manila, said, in a sermon reported in the *Manila Cablenews* of December 5th, 1903, that General Davis told him "that scattered all over these Islands, wherever there was or had been an army post, there was the worst lot of apostate Ameri-

can 'bums' and blackguards to be found in any part of the world." In the same sermon, Dr. Pentecost declares as the result of his observation:

"This apostasy of life out here is seen in the prevalence of three common vices openly indulged in and in some cases apologized for. I refer to that trinity of vices which do more to break down character and destroy and debase human nature than any other known vices of our lower nature, namely drunkenness, gambling, and licentiousness. To these three vices it is commonly reported a large number of our younger men and not a few of the older ones are addicted. I do not say that these vices are not common at home; but I do say that they are only indulged in by those who have openly abandoned all high ideals of life. I am proud to say of my country, that at home, at least, the drunkard, the gambler and the libertine are tabooed of all decent people."

He adds that "respectable Americans and some of them high up in the Army and the service of the Government give up Sunday to horse-racing and gambling," and that he saw so many Americans "maudlin and swaggering drunk in full sight of and before the amazed eyes of the natives," that "as an American citizen, I have felt myself to have been humiliated and disgraced and my country betrayed and dishonored. I do not say that this condition of things is characteristic of the whole

American community, but that it goes on tolerated and unrebuked by that 'best society' which deems it *infra dig* to be found in the house of God on the Lord's day."

The American saloon is the greatest curse that has been introduced into the Archipelago. Near a missionary residence in Dumaguete, for example, there is a saloon kept by a former volunteer soldier. It was filled with soldiers every time I passed it, and I was informed that its receipts were between \$300 and \$400, Mexican, every pay-day. Statistical reports show that during the year 1900, liquors were imported into the port of Manila to the value of \$1,534,558.00 gold, and that flour was imported during the same period to the value of \$411,616.00 gold. The *Manila Times* says that, "the people will no doubt wonder what on earth was done with so much flour. The proportion appears to be one solid to four liquids." Before the arrival of Americans, the native wine shops were numerous, but they seldom carried more than a few pesos' worth of tuba (cocoanut beer) and bino or vino (whiskey made from rice or the sap of the nipa palm). The latter is a vicious liquor, almost as strong as pure alcohol. But the Filipino always dilutes it with water and adds sugar and oil of anise, and even then drinks but a small quantity. He gasped when he saw the United States' soldiers gulping down whole glasses of the raw liquor, which quickly resulted in stupor and shattered health. An army surgeon writes:

"The native—excluding those of the larger cities, who have adopted civilized habits—does not get drunk. It is a rarity to find a drunken native. Of the five hundred or more natives we had in our command we never had a case of drunkenness. The only case of intoxication I ever saw among the Macabees was our head servant, and he had surreptitiously emptied a bottle of cocktails that belonged to the commanding officer." Intemperance is not a Filipino vice. He drinks moderately as compared with the American, usually in his home at night, and, in the opinion of the Taft Commission, "consequently suffers comparatively little harm." In a month's constant travelling, I did not see a drunken Filipino. Drunkenness came with the American soldier and sailor.

An unimpeachable authority, not a missionary, told me that venereal diseases brought by Americans are spreading with such appalling rapidity, that in some villages half the population has already been infected and that it has become absolutely necessary to establish hospitals for the treatment of venereally diseased native women. I saw two hundred such women, many of them mere girls, in one hospital in Manila. "What are we to do?" half pathetically said an officer of the Bureau of Public Health to me. "We cannot allow these contagious diseases to run unchecked and rot away their lives."

But let us be fair. Secretary of War Root says

of the last report of the Philippine Commission: "The section of the report on the liquor traffic in Manila indicates that the powers of the Commission are ample to deal with that subject; that they have devoted great attention to it, and that the difficulties which they experience are the same as those which confront Congress in governing the city of Washington and our State legislatures in dealing with the same subject, while the success which they have attained will compare favorably with the results here. Many false and misleading statements have been made regarding the use of intoxicating liquors in Manila. The fact is that this traffic is more rigidly and effectively regulated and kept within bounds in the city of Manila than in any city of similar or greater size in the United States. A strict high-license law is enforced, under which the native saloons or wine-shops have been reduced from 4,000 at the time of American occupation to 400 at the present time, and the saloons selling American liquors, including hotels and restaurants, have been reduced from 224 in February, 1900, to 105 at the date of this report, and to eighty-eight at the present time. Of these, but forty-eight are permitted to sell spirituous liquors. All of these saloons are closed at half past eight in the evening, and are prevented from making sales until the following day, and all are closed and prevented from selling on Sundays. Manila has a population of over 400,000, and as against her 400 native and eighty-eight foreign saloons

for that population we have in this country the cities of :

	Population.	Saloons.
Washington	278,718	513
Cleveland	381,768	1,888
Cincinnati	325,902	1,727
New Orleans	287,104	1,370
Milwaukee	285,31	1,747
San Francisco	342,782	3,007
St. Louis	575,238	2,060
Baltimore	508,957	1,988
Boston	560,892	799
Philadelphia	1,293,697	1,709
Chicago	1,698,575	6,460
New York	3,437,202	10,832

“Since the date of the Commission’s report, further regulations have been adopted by them, limiting the portions of the city in which the traffic is permitted, and I am satisfied that they are dealing with the subject with wisdom, firmness, and a full knowledge of the conditions.”

The Manila police force numbered, when I was in the city, 1,058, of whom 619 were Filipinos and 439 Americans, nearly all the latter being discharged Volunteer soldiers. But an Inspector of Police told me, in answer to my inquiries, that Manila is now so orderly that this force will soon be largely reduced. The laws restricting vice are as good as similar laws at home, and they are as well enforced. The officials whom I met in the Philippines impressed me as high-minded men who are conscientiously doing the best they can amid many difficulties. Let us not revile them because they do not accomplish what our home cities have

conspicuously failed to accomplish. The Commission "has imposed many new restrictions on the sale of intoxicants, and has forbidden saloons on certain of the principal streets and plazas, namely, the Escolta, Calle Rosario, Plaza Moraga, Plaza Cervantes, Calle San Fernando, and a part of Calle Nueva." It has adopted a graduated scale of licenses rising to 1,200 pesos for a "first-class bar" and 1,600 for a theatre bar. For the first time, drug and grocery stores must pay license fees and the sale of intoxicants in public markets, street booths or by peddlers or street venders is strictly prohibited. Licenses will not be granted against the protest of adjacent residents and property owners. To prevent the Filipino from being attracted to the American saloon, "the playing of musical instruments or the conducting or operation of any gambling device, phonograph, slot machine, billiard or pool table, or other form of amusement in saloons, bars, or drinking places is forbidden." "Violations of the minor provisions of this law are punishable upon conviction by a fine not exceeding 200 pesos or imprisonment for six months, or both, in the discretion of the trial court, for each offense. A violation of any provision of the act may subject the offender to having his license revoked, in the discretion of the provost marshal general, while, if he is convicted of selling, giving away, or otherwise disposing of any liquor not allowed by his license, or during the hours wherein the sale of such liquor is prohibited, or of selling,

giving away or otherwise disposing of any intoxicating liquor to any intoxicated person, the license becomes null and void as a consequence of conviction."

All this indicates the earnest desire of the Commission to place such restrictions upon the liquor traffic as can be enforced among a population of Americans who as a class are drinking men.

Perhaps some may feel that some of the criticisms in this chapter should not be given further currency. But they are already current in the Philippine Islands and throughout many parts of Asia. So generally are these things believed, that some thoughtful men of other nationalities in the far East, who personally wish America well, have pessimistic views as to the effect of American occupation on the Filipinos. Their feeling appears to be that of the American who sadly said: "We are communicating few American virtues to the Filipinos while we are absorbing most of their vices, which mixed with our own we cast back upon the people we came out here to civilize and lift up in the scale of Christian civilization."

This is undoubtedly an extreme statement. But it is high time that the decent people of the United States were aroused to the lamentable fact that in spite of the presence in the Philippines of some men and women of the purest character and conduct, there is grave danger that the notorious profligacy of the typical frontier towns and mining camps of the West a generation ago will be

reproduced to our lasting disgrace and our vital injury in the Philippine Islands. In the words of Dr. Pentecost, "There is not wisdom and political sagacity enough in our Insular Government to save our American experiment in these Islands from utter failure if the salt of American Christian ideals loses its savor in the majority of the American citizens resident here."

XI

CHURCHES FOR AMERICANS

THESE facts emphasize the importance of church services for Americans. In other lands, American missionaries are justified in paying little attention to the foreign community, for it is comparatively very small or composed almost wholly of Europeans who usually have churches of their own nationality. But in the Philippines the case is different. With the exception of a small and rapidly diminishing number of Spaniards, all of whom are Roman Catholics, and a handful of English and Scotch business men, the whole of the large white population is from the United States. The fact that Americans possess the Philippines and that they occupy all the high administrative posts in the Government, as well as every rank in the Army and Navy, naturally gives to this American element unquestioned leadership and prestige. The attitude of this class towards religion is therefore certain to be enormously influential over a naturally imitative people. Protestant missionary effort cannot concern itself wholly with the Filipinos while leaving this great American community to set a demoralizing example of agnosticism and vice.

The Filipinos have never been taught to distinguish between Church and State. For three hundred years, they have seen the two united. The victory of the Spaniards meant enforced submission to Romanism. When the contest with the United States began, the Spanish priests sought to inflame the people by vociferously telling them that the Americans were Protestants and would compel them to become Protestants. Probably many of the Filipinos at first believed that as Romanism is the religion of Spaniards so Protestantism is the religion of Americans and that the transfer from Spanish rule to American involved a compulsory change of faith. The fear that this would be as ruthlessly enforced as the Spaniards enforced their creed, together with the natural desire of many to be on the winning side, probably accounted in part, for example, for the fact that thousands of villagers in the interior of Panay sent word that they wished to become Protestants.

Not only Governor Taft and his official associates, but the Protestant missionaries themselves are trying to disabuse the popular mind on this point. They do not want the people to join the Protestant churches from any such motives. So it will not be long before the Filipinos will learn that loyalty to the new Government does not require them to become Protestants. If, in addition, they see that Americans themselves are personally indifferent or hostile to all church work, the result can be easily foreseen. The success of

our work among the Filipinos is dependent in no small degree upon the example of a commanding American Church.

Besides, have we not a responsibility for these Americans for their own sake? If we do not do Christian work among them, who will? We cannot expect European churches to send foreign missionaries to American citizens in American territory. The Army Branch of the Y. M. C. A. and the army and navy chaplains will, it is true, work among the soldiers and sailors, but who will interest themselves in the influential and increasing class of civilians?

I believe, therefore, that Christian work among Americans is not only a legitimate but an absolutely necessary phase of our enterprise in the Philippine Islands and that we cannot ignore it without betraying a part of the trust which we have assumed.

Outside of Manila, this responsibility will not, for a long time, if ever, involve much separate expenditure of time or money. The American population in such cities is comparatively small, the civil officials being nearly all Filipinos. A few business men, clerks, soldiers and the public school superintendents and teachers constitute the American element which we can reach. The very fact that the Americans are relatively few in number brings them closer together, makes it easier for the missionary to know personally each one and to be known personally by him. It is im-

portant, for the reasons already stated, that we should reach this class, but the methods already employed are adequate for the present, viz., a Sunday English service in the same building in which the native congregation worships and under the care of a missionary who can, in addition, do considerable evangelistic or educational work among the Filipinos.

But in Manila the American population is altogether too large to be reached by such methods. There are said to be not less than 10,000 Americans now in Manila exclusive of soldiers. Manifestly, there must be American churches with their own edifices and their own pastors. It is idle to suppose that the work can be effectively done any other way. For such posts, it would be well to select men who have had several years' successful experience in home pastorates. In addition to the spiritual qualifications, upon which I need not enlarge, they should have a pulpit power which would enable them to interest and hold men who are educated, alert, preoccupied and tempted. They should also have a very large measure of tact and common sense. A minister who could succeed in a down-town city church in the United States is the type that is wanted. A high-priced star preacher would probably not be content to settle down to the patient, steady drudgery which will be required to build up a permanent congregation. A sensational drum-beater would be an unspeakable calamity. A scholarly recluse would

discourse to empty benches. But earnest, sensible, spiritual, gospel preachers will find an inspiring opportunity to work for God and for their fellow-men. If, in addition, some man of commanding ability and eminence could be occasionally sent to assist for a few months, so much the better. The Evangelical Union would doubtless be glad to arrange a series of union meetings on a large scale for such a man, and he could also render great assistance in holding meetings for Bible study and for deepening the spiritual life of Christian workers and of selected native helpers. Such a campaign, for example, as Dr. Pentecost conducted is invaluable in the Philippines. If some felt that his arraignment of godlessness was severe, all admitted that the situation called for heroic treatment and that he proclaimed the truth with the plainness and power of a Hebrew prophet.

But the permanent pastor is none the less needed for the work to be done requires years of patient toil. The Rev. Homer Stuntz, D.D., of the Methodist Episcopal Church, and Bishop Brent of the Protestant Episcopal, are exerting a splendid influence, and now the Presbyterians, who have already built up a good American church under the leadership of their resident missionaries, are sending to Manila the Rev. Stealy B. Rossiter, D.D., so long known as one of the most successful pastors of New York City.

All three of these denominations are trying to secure funds in the United States for an adequate

equipment of their churches for Americans, and response should be quick and generous. Some financial assistance, particularly in building, is absolutely necessary. The Americans in the Philippines are liberal. They are already paying the rent and all the lighting, janitor and incidental expenses of the Presbyterian Church, everything indeed except the missionary's salary, while the Christian Endeavor Society is paying the salary of one Filipino evangelist and proposes to raise the money for a second. On a single Sabbath, the people subscribed \$400, Mexican, to repair the building, paint it and put in acetylene gas. The Rev. George D. Gelwicks, who gave several months to the care of this Church, said: "I have never found the task of collecting subscriptions an easier one." In the last seven months, the congregation has raised altogether \$1,067, Mexican. With a permanent pastor and a suitable edifice, the Church ought to be entirely self-supporting in a few years. But the people cannot at present build and maintain such churches unaided. Our churches in the western part of the United States did not and could not stand alone at first, and it would be unreasonable to expect the churches in the Philippines to do so. Their numbers are still small and there are very few if any rich men among them.

Building materials in Manila are very expensive. Governor Taft writes on this point: "The high prices of lumber and the rise in the cost of labor

and materials have all retarded building. Shortly after the timber regulations were issued by the military government, there was a reduction in the price of lumber, and it was hoped that the reduction would continue, but the demand for it was so great that the supplies of cut lumber on the coast awaiting shipment to Manila were rapidly exhausted and the means for cutting it in the mountains, due to disturbed conditions, are so limited that it may be some considerable time before the price is reduced to a normal figure." We cannot afford to wait for a fall in prices which may be several years in coming. Our time to act is now.

When I asked General Chaffee for suggestions as to Protestant work, he advised the erection of a large and handsome church. He said that the Filipinos were accustomed to see such churches and that many of the Americans who went there are also accustomed to them, and that if Protestantism is to be influential it must be represented by an edifice of dignity. On this basis, some local gifts might be obtained from men who are outside the church. The Methodists raised locally \$6,600, Mexican, the purchase price of their lot. Nearly all the Americans in the Philippines are on salaries which are modest when the cost of living is considered. Moreover, business is at a standstill on account of the demoralization of war, the confusion of readjustment to new conditions, the restriction of Chinese immigration, the ravages of rinderpest, the enforcement of American laws

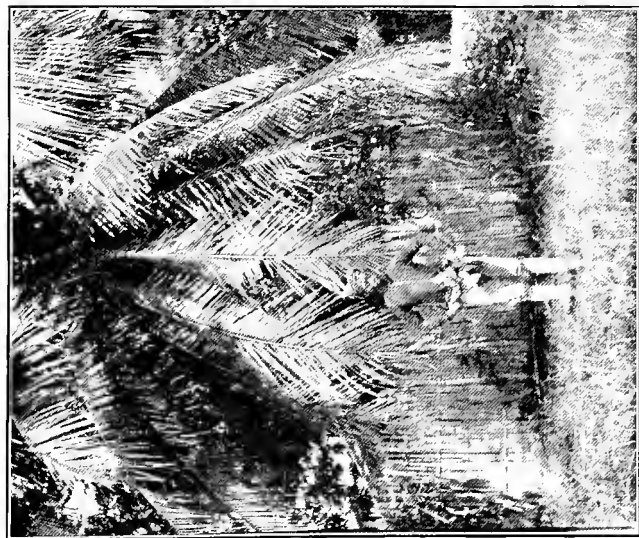
among conditions to which they are not applicable, and the virtual strangulation of what trade there is by excessive taxation. In such circumstances, large gifts are not to be contemplated. Twenty thousand dollars will build only a very modest American church in Manila, and part of that must come from America.

XII

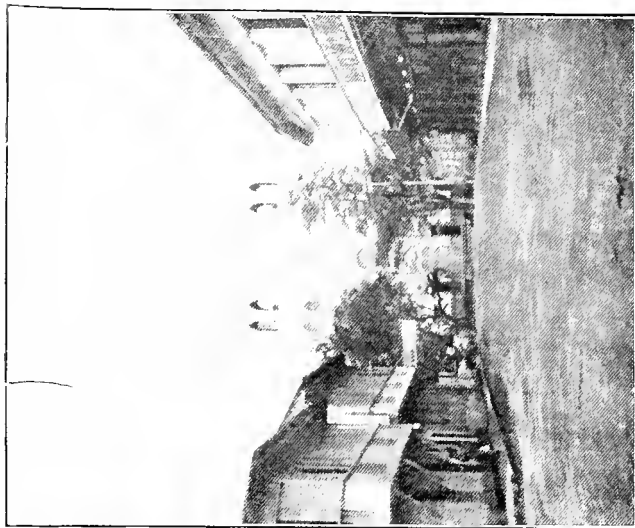
THE ROMAN CATHOLIC CHURCH IN THE PHILIPPINES

THE Roman Catholic Church in the Philippine Islands is a factor in the situation which I would gladly avoid. But "it is impossible to ignore the very great part which such a question plays." The quotation is from the Report of the Taft Commission, Nov. 30, 1900, and if that purely civil body finds it necessary to face that question, much more do the Protestant churches, which are confronted by it at every turn.

The friars came with Magellan and soon succeeded in baptizing the King of Cebu and several of his subjects. This preliminary missionary work was given permanence by Andres de Urdaneta, who with five Augustinian friars accompanied Legaspi's expedition in 1564 and who toiled with indefatigable zeal and signal success in the effort to establish Christianity in Spain's new possessions. The Spanish governors and generals had no scruples about supporting the Church not only personally but officially. Backed by their authority and active cooperation and with a free use of the methods of persuasion which Spanish ecclesiastics have ever known how to use to advantage in conjunction with the temporal power



MORO CHIEF, JOLO



SAN SEBASTIAN R. C. CHURCH, MANILA
Made in France and shipped in sections to Manila

of the Church, Roman Catholicism became ere long the established religion of the greater part of the Archipelago.

The numbers and the power of the Roman Church in the Philippine Archipelago are great. The ecclesiastical registry for 1898 claims 6,559,998 souls, or the entire population of the Islands except the Mohammedan Moros and the scattered wild tribes of the mountain fastnesses. The Islands are divided into 851 parishes, of which 746 are "regular" and 105 "mission." In addition, there are 116 missions, so that the total number of subdivisions is 967. Augustinian, Dominican and Franciscan monks administered 596 of the regular parishes. Forty-two Jesuits, sixteen Capuchins and six Benedictines were engaged in various missionary and educational capacities, and 150 Filipino priests were assigned to the smaller secular parishes and a considerable number were assistants of the friars in the larger ones, so that the total ecclesiastical force reached formidable proportions.

This extensive system was ruled by one Archbishop, who resided in Manila, the four Bishops of Vigan, Jaro, Cebu and Nueva Caceres, and the Provincials of the orders of St. Augustine, St. Francis, St. Dominic and the Recolletos. These dignitaries formed a part of the Council of Administration in Manila "advisory" to the Governor-General.

A royal octavo page of minion type would be

required even to summarize the civil functions of the friars as described by the Provincial of the Franciscan order to the Taft Commission. It is not necessary for me to quote that summary, in view of the statement of the Commission that "it is easy to see from this that the priest was not only the spiritual guide, but that he was in every sense the municipal ruler. . . . The truth is that the whole Government of Spain in these Islands rested on the friars. To use the expression of the Provincial of the Augustinians, 'the friars were the pedestal or foundation of the sovereignty of Spain in these Islands, which being removed, the whole structure would topple over.' The number of Spanish troops in these Islands did not exceed 5,000 until the revolution. The tenure of office of the friar curate was permanent. There was but little rotation of priests among the parishes. Once settled in a parish, a priest usually continued there until superannuation. He was, therefore, a constant political factor for a generation. The same was true of the archbishop and the bishops. The civil and military officers of Spain in the Islands were here for not longer than four years, and more often for a less period. The friars, priests and bishops, therefore, constituted a solid, powerful, permanent, well organized political force in the Islands which dominated policies. The stay of those officers who attempted to pursue a course at variance with that deemed wise by the Orders was invariably shortened by monastic influence."

The Franciscans cannot own any property except in the form of convents and schools, but the three other Orders hold about 403,000 acres of the most fertile land in the Archipelago, besides very valuable business property in Manila and other cities, and large sums in cash.

All the world knows how this enormous power was wielded. Fortunately, it is not necessary for the Protestant missionary to recount the facts. Writers like Worcester and Foreman and a host of others who cannot be accused of undue partiality for Protestant missions have told the painful story. After having requested through Archbishop Chapelle an opportunity to state their own case before the Taft Commission, and after that body had given them a full and patient hearing, it officially reported to the Secretary of War as follows :

“The friar witnesses denied the charges of general immorality, admitting only isolated cases, which they said were promptly disciplined. The evidence on this point to the contrary, however, is so strong that it seems clearly to establish that there were enough instances in each province to give considerable ground for the general report. It is not strange that it should have been so. There were, of course, many educated gentlemen of high moral standards among the friars. The bishops and provincials who testified were all of this class. But there were others, brought from the peasant class in Andalusia, whose training and education

did not enable them to resist temptations, which, under the peculiar conditions, were exceptionally powerful."

So far from denying the facts, the Bishop of Jaro actually had the self-possession to make the following extraordinary defense before the Commission: "You must bear in mind it would be very strange if some priests should not fall. To send a young man out to what might be termed a desert, the only white man in the neighborhood, surrounded by elements of licentiousness, with nobody but the Almighty to look to, with the climatic conditions urging him to follow the same practices as surround him, it is a miracle if he does not fall. For instance, you take a young man here in the seminary, who is reading his breviary all the time in the cloister, under discipline all the time, seeing nobody, and suddenly transplant him to a place where he is monarch of all he surveys—he sees the women half clothed, and he is consulted on all questions, even of morality and immorality, his eyes are opened, and if he is not strong he will fall."

It would be as unjust, however, as it would be untrue, to assert that the influence of the Roman Catholic Church in the Philippines has been wholly evil. Its type of religion was doubtless better than the one which it displaced. Undoubtedly, too, some of its priests were men of pure lives and unselfish endeavor.

The greatest service which the Roman Church

in the Philippines has done to the world is, oddly enough, scientific, for the Manila Observatory is the best and most completely equipped institution of the kind in all the East. It is conducted by the Jesuits, who, though Spaniards like the priests and friars, possess an intelligence and character which place them at a far remove from the dull, sodden peasants who form the majority of Rome's representatives in the Archipelago. The Jesuits began making observations in 1865 with a few simple instruments. At first, the Observatory was practically nothing more than the astronomical department of their college, the Ateneo. But with admirable persistence and skill, they steadily developed it. The work of the Jesuits in the Philippines is almost wholly educational and through the missionaries in charge of their schools in various places, weather reports were easily collected. Little by little, additional instruments were secured. Reports were exchanged with other observatories throughout the world, thus laying the foundation for the present remarkable collection of weather reports in many languages and from various lands.

No one paid much attention to what the Jesuits were doing, nor did they have any official countenance till 1879, when they accurately predicted a terrific typhoon which did fearful damage to crops and houses and killed or drowned 1,300 people. After that, the Observatory warnings were heeded. When in 1882, another prediction prevented any loss of life or shipping in a furious

typhoon which would otherwise have wrought much havoc, the Spanish Government decided to support the Observatory as an institution of public benefit. The first grant was made in 1884, so that after nineteen years of unaided and self-sacrificing toil, the Observatory was placed on a solid financial basis.

The American occupation, however, of course put an end to the appropriations from the Spanish Government. But the prompt and emphatic protests of business interests and weather stations all over the East against the crippling of the Observatory led the United States War Department to make an investigation. The result was a decision, October 19, 1901, to coordinate the Observatory with the United States' Government Weather Bureau, the Jesuits to remain in charge. The total cost to the Government for the first year was estimated to be \$61,684.50. This included \$8,066.50 for new instruments, \$4,800 for rent of quarters and old instruments, and the salaries of 106 persons including a director at \$2,500.

There is naturally some criticism over this arrangement. It is undoubtedly a fine thing for the Jesuits. Some hold that the Government should establish its own independent service. But on the other hand, there is no part of the world where accurate observations are more necessary than in this Archipelago which is the birthplace of the dreaded typhoon. As I have unpleasant reason to remember, the breeze may be gentle and these

blue waters may be as placid as a mill-pond in the morning, but in the afternoon the wind and the waves may rise to appalling proportions. These seas are veritable "caves of the winds," and commerce is not possible here without a reliable observatory to watch them and give warning of their swiftly changing moods. Now the Jesuits are the only men in these Islands who know every detail of this problem, every trick and caprice of the storm king. It would cost our Government heavily in money and time to develop a Bureau which could compare with theirs.

It was natural, therefore, that the Commission should avail itself of the experience and equipment of these experts. The cost really averages but a little more than a dollar a day for each of the 106 men employed.

The plans include sea outlooks, nine first-class stations, twenty-five stations of the second-class, seventeen of the third-class, and twenty rain stations. All will be connected by cable and telegraph. The area thus picketed extends from Borneo to Formosa, about sixteen degrees of latitude. First-class stations will make hourly observations and telegraphic reports, and will prepare careful tables and crop reports. Second-class stations will make monthly weather and crop reports, and telegraph storm warnings as occasion requires. All these reports will be forwarded to the central Observatory in Manila where daily temperature, rainfall, monthly crop conditions and all wind and

earthquake records will be tabulated for the whole region. Each employee must pass the customary civil service examination.

That the Papal leaders feel that the American occupation has imperilled their supremacy was clearly shown in my conversation with a prominent Bishop. In accordance with my custom of seeking information from every practicable source, I called upon him, as I had upon many other Roman Catholic priests and prelates in Japan, Korea and China. Without exception, they had welcomed me cordially and talked with me frankly. This prelate did the latter, but what little cordiality he manifested apparently cost him a supreme effort. I wanted to see in a typical Spanish dignitary the Roman Catholic attitude toward Protestants, and I saw it. As he knew no English and I knew no Spanish, we talked through one of the Presbyterian missionaries who understood Spanish. I wish I had an artist's power to sketch the profiles of the two men. They typified the whole wide-world difference between American Protestantism and Spanish Romanism—the missionary with his high forehead, frank blue eyes, clear cut features whose every line and expression betokened temperate living and high thinking; and the Bishop—well, there was a noticeable difference.

After a few introductory generalities had led up to the issue, the Bishop said: "If you come to preach to Americans, I welcome you and wish you

well. But the Indians are all Roman Catholics, and if you preach among them and try to wean them from the Church, we must combat you."

I replied that we could only reach those who were willing to be reached, that thus far the Indians had been coming to us, and that as some were evidently leaving the Roman Catholic Church it was surely better that they should become Protestants than that they should have no religion at all.

He replied: "This is a Catholic country. The Catholics formerly had everything in the Philippines, but now (and his tone and manner became more bitter) the Church has lost all."

I answered: "The people of the United States are overwhelmingly Protestant in membership and sympathy, but they, nevertheless, give entire freedom to the Roman Catholic Church. Why should not Protestants be as free to preach in the Philippines as the Roman Catholics are to preach in America?"

He brusquely said: "Conditions are very different here."

I said that we did not desire to interfere with the liberty of any who preferred the Roman Catholic faith, that one of our cardinal principles was the right of every man to worship God according to the dictates of his own conscience, and that our purpose was not merely to be in opposition, but to present the positive teachings of Christ.

He sharply replied: "Don't say that." He

then began to harangue on the divisions of Protestantism, closing by asking: "How many classes of Protestants are there?"

I replied: "Less in the Philippines than there are Orders of the Roman Catholic Church, for while you have Dominicans, Franciscans, Augustinians, Recolletos, Jesuits, Capuchins and Benedictines, seven in all besides secular priests and sisters, Protestants have six—Baptists, Presbyterians, Methodists, United Brethren, Episcopalians and Christians."

He answered: "You are mistaken. Catholics all teach the same truths, so that there is no difference between an Augustinian convert and a Dominican convert. All are united under the same head. You have no head."

I did not deem it courteous to remind the Bishop that the mutual enmities of the Roman Catholic Orders are notoriously more bitter than the differences which exist between Protestant denominations and that in 1768 the strife became so vehement that the Jesuits were forced by their Roman Catholic brethren to leave the Islands and to stay out till 1859. But I did say that, so far as I could judge, the Protestant bodies in the Philippines were working together as harmoniously as the Roman Catholic Orders were, that while it was true that we had no earthly head, it was because we held that Christ alone should be head, that our ideal was a spiritual unity in Him rather than an external unity in man, and that our diver-

gencies were rather those of method and emphasis than of fundamental truth.

He queried: "While only Presbyterians are here now, how do I know how many more classes of Protestants will come and teach different things. With us the Dominicans take one province and the Augustinians another, except in Manila."

I then explained the Evangelical Union, which had recently been formed in Manila and which was dividing the islands territorially between the Protestant Churches, just as the Orders had agreed upon a like division for themselves.

The conversation then turned to the fortitude of the Christians in China, and he listened with interest and a softened expression as I described the heroic defense of Bishop Favier in Peking, and the bullet and shell holes I had seen in the walls and roof of the great Cathedral.

In closing the interview, which was of considerable length, I said that I had not called to argue, that I, of course, recognized the differences between Roman Catholics and Protestants, that in view of the relation into which Americans had now come with the Philippines, we believed that it was our duty to come here and to preach the truth as we understood it, but that we wished to do so in the spirit of Christian courtesy and fairness. But he again said: "Do not say that."

He plainly knew little of America and of American Protestantism, but he felt in a half-

blind, instinctive, almost ferocious way, that American Protestantism was a kind of Satanic manifestation, which threatened the very existence of society and of "the true Church," and that its missionaries were to be resisted as emissaries of moral anarchy and ruin. Of course, the interview accomplished nothing except to give me an opportunity to personally note the type of character and ability which leads the Roman Church in the Philippines, and the position from which it will fight Protestantism. Everything was about what I had been led to expect, the really significant admission being: "The Catholics formerly had everything in the Philippines, but now the Church has lost all."

And yet the Bishop would probably object to a literal interpretation of this statement, and I certainly do not intend to conclude from it that the whole population is to leave the Roman Catholic Church. That Church has shown a remarkable ability to adapt itself to changing conditions. It has lost its temporal power and it will lose many of its members. But, according to expert legal opinion, it cannot be deprived of the major part of its vast properties. It will retain its hold upon a considerable part of the population, especially in the lower classes. The atmosphere of civil and religious liberty has not been fatal to it in the United States, and it will not be in the Philippine Islands. That atmosphere and the presence and activity of Protestants—and we

may expect this to be one of the good results of their missionary labor—will compel the Roman Church to do in this Asiatic archipelago what it has done on the North American continent—retire its profligate priests, improve its schools and abate many of its abuses. But even this change will be long in coming. It is commonly supposed that Archbishop Chapelle was sent from the United States to adjust the Roman Catholic Church in the Philippines to its new environment. It is an open secret in Manila that he utterly failed, that he became the tool of the unscrupulous Spanish bishops and provincials, and that he finally left in despair not unmingled with disgust. The system is too radically defective for any hasty and superficial reform to suffice.

Every American, irrespective of creed, must be glad to see that the Papal authorities are substituting more enlightened prelates from the United States for the Spanish ecclesiastics of the old *régime*. Already the Rev. Thomas A. Hendrick, Pastor of St. Bridget's Church, Rochester, New York, has been appointed Bishop of Cebu, Monsignor Frederick Z. Rooker, Secretary of the Apostolic Legation, Washington, D. C., Bishop of Nueva Caceres, and the Rev. Dennis J. Dougherty, Professor of dogmatic theology at the Seminary of St. Charles Borromeo, Overbrook, Pa., Bishop of Nueva Segovia, while August 15th of this year (1903), the Rev. J. J. Harty, pastor of St. Leo's Church, St. Louis, Mo., was consecrated Arch-

bishop of Manila in Rome, the first priest to be raised to an archbishopric in the pontificate of Pope Pius X. These prelates are undertaking a formidable task, how formidable they probably cannot realize now. Philippine Roman Catholicism needs something more than a change of heads. The worst evils are entrenched in the rank and file of the Orders and the priesthood. But such appointments are a step in the right direction and the new Bishops should have whatever sympathy they are found to deserve in their efforts to cleanse what has been a veritable Augean stable. If the Roman Catholic Church is to stay in the Philippines, and of course it is, by all means let it be American Romanism rather than Spanish. It is absurd to say that there is no difference between them. Whatever the likeness in theory, the unlikeness in practice is considerable. Rome may be "always and everywhere the same," but its followers are not. Protestants can frankly recognize this except where American Roman Catholics, by their defense of the Spanish Philippine friars, make themselves responsible for them.



JESUIT OBSERVATORY, MANILA



COUNTRY ROAD ON PANAY

XIII

THE ATTITUDE OF THE FILIPINOS TOWARD THE ROMAN CATHOLIC CHURCH

As to the attitude of the great body of the Filipinos towards the Roman Catholic Church, opinions differ. Many have been misled by extracts from the chapter on "Religion" in the fourth volume of the Report of the Philippine Commission for 1900, glowingly descriptive of the unbounded affection of the Filipinos for the Roman Catholic Church, who are apparently unaware that the original article bears the following significant footnote in fine print on page 95—"This paper on Catholicism in the Philippine Islands is furnished by the Jesuit fathers of Manila." According to them, the Filipinos are most loyal and devoted children of the Church.

Still, the Commission has expressed the opinion that the natives were not particularly shocked by the immorality of the friars, that their hatred of them is political and agrarian, and that "the Philippine people love the Catholic Church; the solemnity and grandeur of its ceremonies appeal most strongly to their religious motives, and it may be doubted whether there is any country in the world in which the people have a more profound attachment for their Church than this one."

It would be absurd for me to set my own opinion against that of the Commission. I can only report the fact that in my incessant travelling and questioning of Tagalogs, Visayans, Army officers, business and professional men as well as missionaries, a Roman Catholic Bishop was the only one who expressed such an opinion to me. Nor is it supported by the facts which are most patent to the traveller. Of the many stately Roman Catholic churches that I visited, not one, so far as I could learn, has an attendance anywhere near commensurate with the reported size of its parish. A typical church, on the Island of Negros, for example, can muster a congregation of 500 only on unusual occasions, and yet it claims a parish of 12,000 souls. A special service in Manila Cathedral, though indefatigably worked up and advertised, drew together no more natives than the Protestant service in the Rizal Theatre. I attended both services, and therefore speak from personal knowledge.

Wherever I went, the testimony of those familiar with the facts was that beyond a comparatively small number, "chiefly women and old people," the attendance on Roman Catholic churches is largely confined to those who come not from "profound attachment for their Church," but from superstitious fear that the priests would otherwise keep them out of Paradise. High Filipino officials seldom attend. A Presidente, whom I met, laughed at a priest who furiously threatened him with excommunication because he would not contribute

any more funds to the Church. In another town that I visited, the priest ordered the Presidente to prevent the Protestant missionaries from preaching in the market-place. When the Presidente not only declined to prevent them, but actually encouraged them, the angry priest tried to bring him to terms by refusing to allow his dead parent to be buried in the cemetery. Whereupon the Presidente compelled the ecclesiastic to officiate under an armed guard. Both these priests were Filipinos, so that no anti-Spanish feeling was involved.

The Rev. Frederick Jansen of Cebu received a message from a town on the Island of Leyte, which had never been visited by a Protestant missionary, urging him to send a Protestant preacher, the messengers saying—"Romanism hardly dare lift her head there, and the priests do not venture out after six o'clock in the evening. But the people, who have thrown off Romanism, are reading the Bible, and asking for Protestant missionaries." The justice of the peace and his friend begged for immediate help, saying: "We are not priest-ridden in Leyte. Do come, and you will see great and immediate results there."

Evidences could be multiplied that the Roman Church is a terror no longer. There still stands on the statute books Article 226 of the Philippine Penal Code, which reads: "A person who publicly performs acts of propaganda, preaching, or other ceremonies not those of the religion of the

State, shall incur the penalty of prison correctional in its minimum grade." But it is a dead letter, as the Presidente of Cabuyao found to his chagrin after he had arrested two Protestant native evangelists, October 7th, 1901, for preaching without a license from the Archbishop. It was the first case of the kind, and it will probably be the last in a land where a few years ago such preaching anywhere would have meant death.

Meanwhile, the Protestant services are everywhere thronged with Filipinos. When I asked a high Visayan official what form of mission work he would advise Protestants to press as most acceptable to the Filipino people, he replied: "Preaching; our people have had 300 years of the friar's religion, and now they want a better one."

The Taft Commission itself reminds us that by "the revolutions of 1896 and 1898 against Spain, all the Dominicans, Augustinians, Recolletos and Franciscans acting as parish priests were driven from their parishes to take refuge in Manila. Forty were killed and 403 were imprisoned, nor were not all released until by the advance of the American troops it became impossible for the insurgents to retain them. Of the 1,124 who were in the Islands in 1896, but 472 remain. The remainder were either killed or died, returned to Spain, or went to China or South America."

The Commission continues: "We are convinced that a return of the friars to their parishes will lead to lawless violence and murder, and that the

people will charge the course taken to the American Government, thus turning against it the resentment felt toward the friars. It is to be remembered that the Filipinos who are in sympathy with the American cause in these Islands are as bitterly opposed to the friars as the most irreconcilable insurgents, and they look with the greatest anxiety to the course to be taken in the matter."

If this hostility to the friars were confined to a comparatively small number of individuals, it might not argue any breaking away from the Church. But when a people hate their ecclesiastical leaders, as a class, so fiercely and persistently that a Civil Commission is forced to report to Washington that if those who are not killed return, the infuriated population will resort "to lawless violence and murder," and when those people are turning in such multitudes to the Protestant services that the few missionaries are fairly overwhelmed, surely a legitimate inference is not that they "love" a Church which is associated in their minds with all that is iniquitous and cruel, but that they are on the eve of a religious revolution comparable only to that of the German and English revolt against Rome in the sixteenth century. There was just as much reason then as there is in the Philippine Islands to-day to say that while the people hated the priests they loved the Church. The result showed that they drew no such fine distinction, but that to them the priest meant the Church and the Church the

priest, and that they were determined to have no more of a system all whose outworkings were so bitter.

Dr. Jacob G. Schurman, of Cornell University, President of the Philippine Commission, is quoted in the *Outlook* of September 16, 1899, as saying : " It is the old outbreak against the misconduct of the priests, but instead of Spain the United States is being fought, because it is the United States which now appears to stand as the protector of the Church. The priests certainly misused their powers in many ways. The Filipinos complained, in the first place, of the almost absolute control of their lives and fortunes which local priests enjoyed. They complained of the ownership of the land by the big religious orders, and of the corruption of justice from the highest to the lowest places in the land. Lastly, they complained of the riotous debauchery of the members of the religious orders."

Indeed, one thoughtful American official said to me that so far from the Filipinos remaining Roman Catholics, the danger was that they would swing so far from Rome that they would go to the other extreme of atheism, and that it would be wise to resist the movement away from Rome until other moral restraints were recognized.

The quick response of so many Filipinos to Gregorio Aglipay's call is a suggestive illustration of the looseness of the tie which now binds multitudes to the Roman Catholic Church. Educated

for the priesthood in Manila, and ordained January 1st, 1880, he was gladly used by the Spanish authorities in efforts to arouse the Filipinos against the Americans, until the victory of the latter made it convenient for his former superiors to disavow him. The excommunicated priest promptly started a secession from the Roman Catholic Church, and invited the American Protestant missionaries to join him in forming "The Independent Catholic Church in the Philippines." Not discouraged by their unwillingness to enroll themselves under his banner, he proclaimed himself a bishop, celebrated mass in the streets and summoned the people to join him. Thousands soon rallied around him and asked him to take the churches whose priests had been forced to fly from the anger of their parishioners. The Papal authorities claim possession of the church buildings on the ground that they hold the title. But the people stoutly insist that the churches belong to them as they gave the money to build them. The parties would probably come to blows if they had not been warned by Governor Taft that no fighting would be tolerated and that the question of property must be settled in the courts in an orderly way.

Meantime, Aglipay has become a conspicuous figure. He has made himself personally popular by his affability and democratic manners. He freely associates with Protestants. He urges the people to send their children to the American public schools. He strongly supports the Amer-

ican Government. He demands the expulsion of the friars. He is filling the Islands with tracts calling upon the Filipinos to forsake Rome, and they are responding to his call in such multitudes that the Roman Catholic prelates, who at first affected to despise the movement, have become seriously alarmed and Archbishop Guidi, the Apostolic Delegate to the Philippines, is sending report after report to the Vatican.

Whether the movement is based on those vital principles of religious life on which a church can be permanently established remains to be seen. But as an illustration of the popular revolt against the Roman Catholic Church, it is highly significant. "Anything to beat Rome," is a cry to conjure with in the Philippine Islands to-day, and that such a cry can so quickly cause a formidable schism is a striking commentary on the statement that "the Philippine people love the Catholic Church."

XIV

THE ATTITUDE OF THE AMERICAN POPULATION TOWARD THE ROMAN CATHOLIC CHURCH

MEANTIME, the desire of the civil authorities strictly to preserve the American policy of the separation of Church and State is certainly proper. Protestantism cannot complain, therefore, because it is not officially recognized. It neither expects nor desires such recognition. All it asks is a fair field and no favor. I go further and say that I believe that the Commission is wise in avoiding, as far as practicable, all that would unnecessarily disturb religious faith and in endeavoring to convince the people that the American Government is not hostile to the Roman Catholic or any other church which conforms to the civil law. Many Americans in the Philippines deem it important that the Filipinos should not be allowed to suppose that all Americans are Protestants and that they intend to overthrow the Papal Church. They fear that if such an impression were to be created, the pacification of the Islands would be indefinitely postponed. Again Protestants do not object. They are American citizens as well as Protestants, and they are loyal to their country's policy in relation to all churches. Indeed, they prefer it, as better for themselves. Besides, they want

the Filipinos to become Protestants in a vital personal sense as regenerated individuals, and they do not want a merely nominal adhesion because Americans are now the ruling class.

But, on the other hand, we may fairly insist that the policy of conciliating Rome shall not be carried so far as virtually to discriminate against Protestant missionary work and against that already considerable and rapidly growing class of Filipinos who have left the Roman Church.

In its published report to the Secretary of War, the Taft Commission has officially declared: "As the Catholic Church is and ought to continue a prominent factor in the life, peace, contentment and progress of the Philippine people, it would seem the wisest course, wherever it is possible to do so without infringing upon the principle that Church and State must be kept separate, to frame civil laws which shall accord with views conscientiously entertained by Catholics—priests and laymen—and which shall not deal unfairly with a people of a different faith. It would seem clear that any government organized under the sovereignty of the United States cannot devote public money to the teaching of any particular religion. It has been suggested, however, that in any system of public education organized in these Islands, it would be proper to afford to every religious denomination the right to send religious instructors to the public schools to instruct the children of parents who desire it in religion,

several times a week, at times when such instruction shall not interfere with the regular curriculum. This is what is understood to be the Faribault plan. It is not certain that this would meet completely the views of the Catholic hierarchy, but it is likely that it would avoid that active hostility to a public school system which might be a formidable obstacle in spreading education among these Catholic people. The Commission has reached no definite conclusion upon the matter, but only states the question as one calling for solution in the not far distant future."

Our country has been singularly fortunate in the character and ability of the first Civil Governor and his associates. They are noble men, who are displaying superb qualities of leadership. Their task is one of colossal magnitude and difficulty. Every true American owes them a maximum of support and a minimum of criticism. But the Roman prelates, both in America and in the Philippines, are doing their utmost to convince them that "the Philippine people love the Catholic Church," and they are bringing tremendous pressure to bear upon them to induce them to legislate accordingly. In these circumstances, it may be a real help to the Commission if the Protestants of America watch its policy in this respect and occasionally express opinions upon the subject. Let us hope that the Governor of the Philippines may not have new occasion to exclaim with Shakespeare's King Henry VIII:

. "I may perceive
 These cardinals trifle with me : I abhor
 This dilatory sloth and tricks of Rome."

Meantime, no small number of Americans, who, in the United States, were connected with Protestant churches, are avoiding the Protestant services in the Philippines for fear of offending the Roman Catholics. As this is a personal matter, we cannot prevent them from stifling their faith to secure favor with Rome, though I could hardly repress a fervent "Amen" when, at the McKinley Memorial Service in Manila, Major Elijah Halford said: "President McKinley was never ashamed to attend the church of his fathers!"

But when these very men deprecate Protestant missionary work and preach caution to its missionaries on the ground that "the natives are Roman Catholics and it is not wise to disturb their faith," we may reply that the American governmental doctrines of religious liberty and of the separation of Church and State and the American public school system are doing more to disturb the Roman Catholic Church than all the Protestant missionaries combined. One of the leading Bishops in the Philippines has plainly stated that the Roman Catholics object to the public schools more strongly than they do to the Protestant missionaries. There is an element of contempt in their attitude toward the missionaries. They see that all told there are only a few scores of them in the whole Archipelago, that

their financial resources are comparatively small, that their buildings are of the humblest kind, and that there is no immediate prospect of the influx of a large reinforcement. But they already see over six thousand public school-teachers, the appropriation of vast sums for their maintenance and for the erection of elaborate institutions, and the whole authority and resources of the Civil Government openly arrayed in their support. It is odd to hear men who are frightening Roman Catholics into a panic by their vigorous and powerful pushing of these public schools solemnly express their apprehension that the handful of Protestant missionaries will alarm the Roman Catholics!

XV

SHOULD PROTESTANT MISSIONARIES GO TO THE PHILIPPINES?

ARCHBISHOP IRELAND and his sympathizers in the United States, the Roman Catholic bishops and priests in the Philippines, and a considerable number of Americans both at home and abroad, never tire of reminding us that the Filipinos had a form of the Christian religion before the Americans came, and that it is neither expedient nor just to attempt to change it.

I reply that the Filipinos had a form of civil government before the Americans came and also, a form of public education, forms which were as adequate to their needs as was their form of religion. Indeed, all competent testimony is to the effect that the dissatisfaction of the people with their civil governors and their schools was less than their dissatisfaction with their priests. Nevertheless, Americans have deemed it their duty to forcibly overthrow the entire governmental and educational systems, and to replace them with our own radically different ones. The wishes of the people were not considered. The Taft Commission reports: "Many witnesses were examined as to the form of government best adapted to these Islands and satisfactory to the people. All the

evidence taken, no matter what the bias of the witness, showed that the masses of the people are ignorant, credulous and childlike, and that under any government the electoral franchise must be much limited, because the large majority will not for a long time be capable of intelligently exercising it."

So Americans have proceeded on the supposition that as the people did not know what was good for them, that good must be imposed by the strong arm of military power and civil law, confident that in time the Filipinos will see that it is for their welfare. Any argument that could be framed for the inadequacy of the former civil and educational systems would, *mutatis mutandis*, apply with equal force to the Roman Catholic régime. Indeed, if disinterested writers are to be trusted, the rottenness of the ecclesiastical administration was the source of nearly all the evils from which the Filipinos were suffering.

Protestant missionary methods are not a tenth part as drastic and revolutionary as the American civil and educational methods. Protestants ask no assistance from soldiers or policemen. They do not wish the Filipinos to be taxed to support their work, as they are taxed to maintain the public schools to which the Roman Catholic Church so strongly objects. The Protestant Churches of the United States rely wholly upon moral suasion and the intrinsic power of the truths which they inculcate. They send to the Philippines as mis-

sionaries men and women who represent the purest and highest types of American Christian character and culture. They propose to pay all costs out of voluntary contributions. Now we insist that our justification for this effort is as clear as the justification of the Department of Public Instruction, for example, in superseding the educational control of the Roman Catholics, and that our methods are far less apt to alarm and anger the Roman hierarchy and its followers.

One of the Protestant missionaries rather tartly replied as follows to the charge of an unsympathetic American :—

“ You say that we are forcing our religion down the throats of people who do not want it, cannot appreciate it and will not have it. Now if you knew as much about it as I did when I had been here one week, you would know that the missionaries have little time to ‘ proselyte,’ as you call it. Their work is almost entirely one of organization. Even now, it is no surprising thing for a missionary to find a congregation already organized which he has known nothing about until the people asked him to come and baptize them. But that isn’t all. They have actually built churches of which the missionary had never heard until they invited him to dedicate them. This is not because the missionary is not minding his business, but it illustrates the independence of the people and the fact that they are not merely receiving our teaching passively because they cannot escape

it. Why, our mission, and I do not think that in that it is different from the others working here, has not been able to accept the invitations which have been sent officially by the presidents and town councils asking us to send a man to explain to them the new religion, and offering to have the hall and crowd ready whenever we can find it convenient to have him go. Do you call that forcing our religion down their throats?"

But Archbishop Ireland says: "Catholics are there in complete control." Is he, then, prepared to assume for the Roman Catholic Church "complete" responsibility for the situation which existed in the Philippines when the Americans took possession—a situation so intolerable that the English author, Foreman, wrote: "In one way or another, the native who possesses anything worth having has either to yield to the avarice, lust or insolence of the priest, or to risk losing his liberty and position in life"—a situation so disgusting that another author told me that he could not put in print a hundredth part of what he had seen or heard on credible testimony, without making his book unfit to be read in decent society?

The Archbishop pleads: "In the name of religion, of civilization, of common sense, give the Catholic Filipinos at least a chance to know us as we really are." I reply that the Filipinos had such a "chance" for more than three hundred years, and that as a result they so thoroughly "know" the Roman Catholic methods as they

“really are,” that multitudes of them are determined to continue no longer in that bitter school of instruction. In the name, not only “of religion, of civilization, of common sense,” but of common humanity and decency, give the Filipinos “a chance” to know American Protestants as they “really are.” It is our turn, and if we cannot produce better results in three decades than the Roman Catholics have produced in three centuries, we shall merit a share of that execration which an outraged and oppressed people are now visiting upon the Roman friars.

Americans are to be congratulated on the character of many of the officials and teachers in the Philippines. Those whom I met impressed me as men and women of sterling worth. But we have no reason to fear comparisons with our Protestant missionaries. The Mission Boards have been fortunate in the personnel of their force. The wife of an army officer told me that she was proud of the Protestant missionaries in Manila, that while many Americans had made promises to the Filipinos that had never been kept, Mr. and Mrs. Rodgers were the preeminent Americans who had shown them sympathy and justice, that they had won the confidence of all classes and had done more to pacify the Filipinos than all the Army and all the Civil Commissions. In Iloilo and Dumaquete, men of all parties—Filipinos, business men, army officers, American officials and school-teachers, spoke to me in equally high terms of Dr. and

Mrs. Hall and Mr. and Mrs. Hibbard. Indeed, from all I heard, I come to the conclusion that the Americans who, apart from any official prestige, appear to be personally the most popular with the Filipinos are the Presbyterian missionaries above named, and Dr. Stuntz, of the Methodist Church. Protestants in the United States may rest assured that there are no other Americans in all the Philippines who can give our missionaries there any points on tact.

And the work to which Protestant missionary effort addresses itself is even more indispensable to the welfare of the islands than the civil and educational efforts. I do not now refer to those spiritual motives to missionary work which are decisive for many of us independent of all other considerations, but which need not here be discussed. Let us consider the question from the view-point of society. From Governor Taft down, men with whom I talked agreed that the vital need of the Filipinos is character. The defects from which they are suffering are not so much governmental and intellectual as personal. "Nations and men," declares Matthew Arnold, "whoever is shipwrecked is shipwrecked on conduct. In vain do philosophical radicals devise fine new programmes which leave it out; in vain does France trumpet the ideas of '89 which are to do instead. Whoever leaves it out of his programme, whoever fancies that anything else will do instead, is baffled and confounded by the sure event; experience keeps

again and again sending him back to learn better, like a schoolboy with an ill-got lesson."

Lecky declares that the foundation of national prosperity "is laid in pure domestic life, in commercial integrity, in a high standard of moral worth and of public spirit, in simple habits, in courage, uprightness, and a certain soundness and moderation of judgment which spring quite as much from character as from intellect. If you would form a wise judgment of the future of a nation, observe carefully whether these qualities are increasing or decaying. Observe especially what qualities count for most in public life. Is character becoming of greater or lesser importance? Are the men who obtain the highest posts in the nation, men of whom in private life, and irrespective of party, competent judges speak with genuine respect? Are they of sincere convictions, consistent lives, indisputable integrity? . . . It is by observing this moral current that you can best cast the horoscope of a nation."

Benjamin Kidd, who quotes this, adds: "This is the utterance of that department of knowledge which, sooner or later, when its true foundations are perceived, must become the greatest of all the sciences. It is but the still, small voice which anticipates the verdict which will be pronounced with larger knowledge, and in more emphatic terms, by evolutionary science, when at no distant date it must enable us, as we have never been enabled before, to look beyond the smoke and tur-

moil of our petty quarrels, and to detect, in the slow developments of the past, the great permanent forces that are steadily bearing nations onward to improvement or decay."

Beyond question, these things are true. Stable government rests on the character of its citizens. There can be no regeneration of society until there is a regeneration of the individuals who compose society. In the language of Herbert Spencer, "there is no political alchemy by which you can get golden conduct out of leaden motives," or, in the pithier phrase of Moody, "If you want good water, it is not enough to paint the pump: you must clean out the well."

It is not in a government to do this. Wise legislators frankly admit that personal character is beyond the sphere of civil law. Its enactments can regulate the outward manifestations of evil, but they cannot change the heart from which the evil motive springs. Was I not told by a high official in Manila that the reason why the Government is justified in making stated examinations of prostitutes and in maintaining a public hospital for those who are found to be diseased lay in its inability to prevent immorality, and that it could only regulate it and deal with its effects?

Nor is it in education to produce the requisite change in character. Education is as necessary as government. But there is no power in English, drawing, engineering and physics to make bad boys good. The first use of English by an Asiatic

is usually to say "damn." It is notorious that all over Asia, missionary work is easier in the interior, away from the treaty ports, where the natives have not been contaminated by contact with irreligious foreigners and their "civilization." Skill in drawing sometimes makes an expert counterfeiter. Every railroad yet built in Asia has been attended by a brutality which has aroused the fiercest hate, and the improved steamers which have just been completed for the Pacific coast and Oriental route will, like their predecessors, carry a hundred times more beer and whiskey than school books and Bibles. Some of the worst scoundrels in America are college graduates. To educate a rascal is ordinarily but to make him a sharper rascal.

This is not the fault of the public schools. They teach morals as far as they can, but they are forbidden by their very constitution from teaching the basis of morals. They have no Bible, no prayer, and are avowedly purely secular. The religious is as much beyond their domain as it is beyond the domain of the law. Indeed, at a recent meeting of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, Prof. Joseph French Johnson, of the University of Pennsylvania, is reported to have said: "It seems to me it must be recognized, not only by the university, but by the public, that the university is not responsible for the character, for the morals, the vices, or anything else of the community or of its graduates. . . . If its graduates turn

out criminals and land in prison, it is not to blame. . . . The university is not responsible for character."

As for the Roman Catholic Church, is any sane man prepared to urge that the Philippine type of Romanism is capable of producing the desired character? Will any man familiar with history assert that the Roman Catholic Church has ever or anywhere developed such character in large masses of people save in lands like America, England and Germany, where the example and competition of a dominant Protestantism have forced it to make reforms which it would never have made of its own accord? Was not the Counter Reformation of the Papal Church in Europe born of the unwelcome knowledge that something had to be done to prevent the Protestant Reformation from wresting everything from Rome? Does anybody believe that the Papal authorities would be substituting a higher type of American bishops and priests for the mediæval Spanish ones if they had not been spurred by the necessity of doing something to meet the competition of a rapidly growing Protestantism? Is not Romanism to-day hopelessly corrupt wherever it has untrammelled power? Witness not only the Philippines, but Mexico and Central and South America. Henry Norman, who visited the Philippines shortly before the American occupation, wrote: "Manila is an interesting example of the social product of the Roman Catholic Church, when unrestrained by any outside influ-

ences. Here the Church has free sway, uninterrupted by alien faith, undeterred by secular criticism. All is in the hands of the priests." What that "social product" is he proceeds to state as follows: "The people are plunged in superstition, and their principal professed interest in life, after cock fighting, is the elaborate religious procession for which every feast day affords a pretext. . . . It is hardly necessary to add that the people as a whole are idle and dissipated, . . . a remarkable and instructive example of the free natural development of 'age-reared priestcraft and its shapes of woe.'"

Since the Roman Catholic Church in the Philippines has conspicuously and lamentably failed to produce character, and since neither the civil law nor the public school can effectively enter that realm, who shall do this vital work? There is only one who can, only one who is in the Philippines for that specific purpose, and that is the Protestant missionary. His ideas of God and man, of truth and duty, are as much superior to those which existed before his arrival as our American political and educational ideas are superior to the Filipino's. Arnold adds to the statement already quoted that "as it is true that men are shipwrecked on conduct, so it is true that the Bible is the great means for making men feel this and for saving them." Draper, in his "Intellectual Development of Europe," truly says: "The civil law exerted an exterior power in human re-

lations; Christianity produced an interior moral change." That change which mediæval Christianity effected only in a comparatively small number of individuals who, as a rule, lived apart from the world in cloisters, modern Protestantism now seeks to accomplish in many Filipinos who will become active co-workers for righteousness in their respective communities.

If the Protestants do not succeed in producing such a change, our Government in the Philippines is doomed and the last hope for the Archipelago is extinguished. The effect of American political ideas and of American public schools will inevitably be to break the power of superstition and to develop in multitudes that which will make it impossible for them to remain in the Roman Catholic Church as it now exists. As an American official already quoted truly says: "The danger is that many will go from Rome to the other extreme." While, as I have intimated, there will always be a Roman Catholic Church in the Philippine Islands, the defection from it is already becoming so extensive that the colossal question really is: "Shall they go to atheism or to Protestantism?" Our free institutions cannot rest on atheism. A republican form of government cannot live in an atmosphere of impurity and dishonesty. A stream cannot rise higher than its source, and in a republic the source is the people. No one sees this more clearly than the Christian men who are in the Philippines. Major Halford of the Army un-

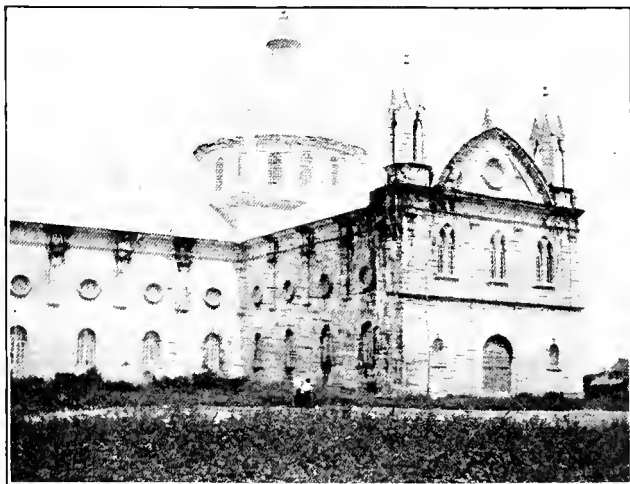
hesitatingly declares that the Protestant missionaries "are worth more than brigades and divisions of troops in the habilitation of the Islands."

For these reasons, I think Protestant missionary work may reasonably claim the sympathetic interest and, as far as practicable, the active cooperation of every true American patriot. Calls for money to send out and to maintain missionaries and to equip Christian schools and hospitals should be received and heeded in the spirit of a moral obligation which is involved in our occupation of the Philippines, and which is none the less binding because it is not enforced by law.

The Hon. John Barrett, after a year's residence and study in Manila, said: "I believe the Philippine Islands offer, perhaps, the most interesting and the most fruitful opportunity for missionary work in any part of the world at present. The people are wedded to old habits and customs of the Church; yet, on account of these changes that are coming in, and this new life, they are looking out for what may be better along the line of religion. There is imminent danger that this vast population, dissatisfied with the conditions that existed before, will become agnostic, unless the great evangelical churches of the world will master the situation by using the opportunity offered by this unrest and willingness to change that form of worship which the people have been following."



PROTESTANT CHAPEL, ILOILO



A VILLAGE ROMAN CATHOLIC CHURCH

XVI

PROTESTANT MISSIONARY POLICY IN THE PHILIPPINES

AN equally solemn responsibility rests upon the Boards of Missions and their representatives in the Philippines as to the policy that should be pursued. In its main lines, I believe that policy should be :

(a) *Positive.* We must not allow our work to degenerate into the merely negative one of fighting the Roman Catholic Church. It will require self-restraint to avoid this. The opposition of Rome will be persistent, bitter and unscrupulous. Many of our foes are men who hold that the end justifies the means, and the end they seek is Protestant overthrow. Moreover, instances of priestly cruelty and immorality will frequently develop and the temptation will be strong to ring the changes upon them.

For example, when I was in a certain town, the child of a poor Filipino died. The father was in Manila and the mother was so prostrated with grief that she was confined to her bed. A son went to the sacristan of the Roman Catholic Church to see about the funeral service. He was asked how much he could pay, and when he replied that the family was very poor and the father

away from home, the sacristan roughly ordered him off the sacred enclosure, brutally sneering that he and his dead sister were no better than cattle. In his mingled bewilderment and rage, a friend suggested that he apply to the Protestant missionary. I was present when he arrived and told his story. The missionary promptly opened our mission chapel and conducted a sympathetic funeral service. It was pitiful to see the gratitude of that small group of poverty-stricken people as they bore away the plain, little coffin of one who was evidently as dear to them as if she had been a princess. I confess that for a moment I felt like preaching a crusade against that heartless Roman Church, especially when I was told, not by missionaries but by other residents, that the sacristan was a fair representative of the spirit and practice of his superiors, that three women on one street were known to be mistresses of the priest, and that it was notorious that an ecclesiastic still higher in rank was the father of several children.

But there is no use in our missionaries devoting their time to exploiting facts like these which everybody in the Philippines knows, and which the people of the United States also know. Enough has already been written and enough more will be written to enable the world to understand the character of Spanish Filipino Romanism. We may be obliged, from time to time, to do what I have attempted to do in part in this book—vindicate our right and duty to conduct missionary

work in the Philippine Islands. But, as a rule, the missionaries can spend their time to better advantage in preaching a positive Gospel. The Filipinos know their own sore, what they need is the remedy.

(b) *Vital*. The Filipinos have known little of genuine religion. Rome has exacted from them only a nominal faith, an external obedience to prescribed forms. They are accustomed to the wholesale methods of the Roman Church, and as they received Romanism with their Spanish conquerors, so many of them imagine that they must receive Protestantism with American rule. Our conceptions of personal faith are strange to them. I was in a Negros market one evening, when "the Angelus" sounded. Instantly a hush fell upon the crowded booths and every native rose and stood with uncovered head and reverent attitude while the deep tones of the church bell rolled solemnly and yet sweetly through the darkening air. It was a beautiful scene. But a moment later the people turned again to their gambling and bickering and bino (rice whiskey), evidently without the faintest idea that there was any connection between worship and conduct.

It not infrequently happens that those who have left the Roman Catholic Church tell the missionaries that they wish to join the Protestants. During my visit in the Island of Panay, one of Aguinaldo's generals expressed to me his desire to connect himself with our Mission, and he

was plainly mystified when I tried to explain to him what it is to be a Christian in the Protestant sense of the term. The Christianity of the Filipinos is only a veneered heathenism. It will not be easy in such circumstances to build up a Church of truly regenerated souls, to make the people realize that a Christian must not gamble or be immoral, or spend Sunday afternoons at cock fights, but that he must seek to know and to follow Christ in his heart and life. Missionaries in other lands understand what a weary task this is. But it must be faithfully persisted in here as elsewhere. Our work in the Philippines is to preach a vital religion, which changes the heart and controls conduct. The Roman Church has done one service to us by familiarizing the popular mind with the terms for God, sin, repentance, and kindred doctrines. Very crude the ideas often are, but they are better than the blank, uncomprehending ignorance which we encounter in some other lands. The vocabulary of Christianity has been created at least, and that is a great help.

(c) *Tactful*. All reasonable consideration should be shown to those customs and sentiments of the people which do not involve a violation of principle. Care should be exercised not to embarrass unnecessarily the civil authorities. Official aid should never be invoked except in extreme cases and even then on the approval of the whole station, and if practicable of the Mission.

(d) *Unselfish*. We must insist that the work

in the Philippines shall be conducted in harmony with those principles of self-support which are now so generally recognized as sound. But in doing this, special effort must be put forth to prevent our motives from being misunderstood by a people who have so long grievously suffered from extortion and even robbery, for the enrichment of the Church, that they now see it gorged with riches and claiming as its exclusive property, not only the churches and schools for which the people furnished all the money, but their lands and the very cemeteries of their dead.

In these circumstances, we must emphasize the common fact that the Protestant missionaries have no selfish object, that while the people are expected to contribute systematically and proportionately not one peso will be used for the missionary or sent to America, but that all they give will be expended on their own work—the building of their churches, schools and hospitals, the support of their own native preachers, teachers and helpers. The Boards of Foreign Missions on behalf of the Protestants of the United States will support the missionaries and spend other sums to help in starting the work, but they will receive nothing in return. So careful will the missionaries be on this point that they will not even accept gifts of money for personal use, but will apply such sums to the authorized work. This, it is true, is the recognized principle on which Protestant missionaries act in all lands, but after the sore experience

of the Filipinos with a greedy and covetous priesthood, it is particularly important that they should be made clearly to understand that "we seek not yours, but you."

(e) *Unsectarian.* Let us not shrink from the logical consequences of that principle of comity to which we have so publicly committed ourselves, and which the missionaries in the Philippine Islands are so loyally endeavoring to exemplify. Roman priests laud their external unity and emphasize the divisions of Protestantism. It is notorious that the jealousies and strifes of the Orders are more bitter than any of the disputes between the Protestant denominations. But not simply to deprive Rome of a favorite argument, but because it is right and in accordance with our own convictions of duty, we should seek to minimize our differences and magnify our agreements. It is necessary that the Filipinos should be true children of God, but it is not necessary nor is it desirable that they should be divided into a half-dozen or more sects.

It should be clearly understood, at home as well as abroad, that it is no part of our missionary duty to force upon Asia the sectarian divisions of Europe and America. We are in Asia to preach Christ and to found His Church on a self-supporting, self-governing and self-propagating basis. But within reasonable and necessary limits, we should give the Asiatic churches freedom to develop their own forms and to adapt themselves to

their peculiar environment. If they separate later along their own lines of cleavage, we may not be able to prevent them. But as far as possible we should refrain from imposing our own differences upon them. Let us preach the essential truths of our holy religion, a broad and truly catholic faith. Let each denomination abstain from entering fields which are already adequately occupied by sister evangelical churches, and insist that, as far as possible, only one form of Protestantism shall be presented in a given district.

(*f*) *Frank*. We cannot afford to make any compromise of faith in the conduct of our schools or hospitals. We are in the Philippine Islands as a missionary agency solely because we believe that Christ is their supreme need. It would be a fatal mistake for any missionary to hide Him in the alleged interest of expediency. I was struck by the contemptuous references of some soldiers I met to a certain Army Chaplain. When I asked them why they esteemed him so lightly, they replied that he drank wine and played cards. "But," I said, "you do these things." "True," they sturdily answered, "but we don't want our Chaplain to do them. If he is to be like the rest of us, what's he here for? If a man pretends to be a minister, we like to see him stand up for his colors."

I did not meet that Chaplain, but others who knew him told me that he meant well and that his object in using wine in moderation and in

playing a friendly game of cards without betting, was to make himself popular and avoid the reputation of being Puritanical. He probably does not realize that the path to popularity is not compromise, but manly consistency.

There is no danger that any of our missionaries will make compromises of that sort. But the missionary, both in the Philippine Islands and elsewhere, is often tempted to keep his spiritual purpose in the background for fear of alienating support. One missionary in another land admitted to me that during an entire year she had not spoken to a single pupil of the boarding-school under her care on the subject of personal religion lest any direct effort to lead souls to Christ would cause parents to remove their children from the school. I told her that we would rather have twenty pupils with freedom to influence them to dedicate their lives to God than to have a hundred on the condition that we must not try to convert them.

Taking our mission work the world over, the missionary who tactfully and sensibly, but nevertheless uncompromisingly, presents God in Christ loses nothing in popularity and gains much in spiritual results. Everybody in the Philippine Islands knows what the Protestant missionaries are there for. The priests and friars have left no doubt on that point. Missionaries are expected to preach their faith, and will be respected in doing so if they show reasonable tact and wisdom.

XVII

BEGINNINGS OF PROTESTANT MISSIONS

THE circumstances in which Protestant missionary work in the Philippine Islands was inaugurated have not yet been set forth in connected narrative; and partly because it is desirable for historical reasons that they should be, partly because they constitute one of the most notable efforts in the direction of comity which has yet been made, and partly because a knowledge of them is essential to an understanding of the present situation, it appears proper for me to recount them. As soon as Commodore Dewey's victory was announced in May, 1898, we saw that the barrier which had so long separated the Philippine Islands from the rest of the world had been broken down and that the circumstances involved a missionary call to American Protestantism. Two weeks later, the Presbyterian General Assembly, in session at Winona, Indiana, enthusiastically endorsed the following section in the report of its Standing Committee on Foreign Missions, the Rev. George F. Pentecost, D. D., Chairman:

"In addition to fields already occupied, we cannot be deaf or blind to the startling providence of God which is just now opening up new

and unexpected fields for foreign mission work. The peace-speaking guns of Admiral Dewey have opened the gates which henceforth make accessible not less than 8,000,000 of people who have for 300 years been fettered by bonds almost worse than those of heathenism, and oppressed by a tyrannical priesthood only equalled in cruelty by the nation whose government has been a blight and blistering curse upon every people over whom her flag has floated, a system of religion almost if not altogether worse than heathenism. . . . We cannot ignore the fact that God has given into our hands, that is, into the hands of American Christians, the Philippine Islands, and thus opened a wide door and effectual to their populations, and has, by the very guns of our battleships, summoned us to go up and possess the land."

From the mission field came like urgency. Several missionaries in various lands wrote that they were willing to be transferred to the Philippine Islands, while the veteran Dr. Kerr, of Canton, China, wrote the following interesting note:

"Forty years ago, I spent several weeks in the Philippine Islands, and some years ago I wrote to Dr. Ellinwood urging him to take some steps to establish a mission there. Recent events at Manila indicate that the way is now or soon will be open to establish Protestant missions in those Islands. What is there to hinder our Church from being the first to enter, as it did in Japan and Korea?

It would be a difficult field, but the war will no doubt shake off some of the Catholic fetters which have bound the people, and some of them might welcome the preachers of salvation by grace, as they will welcome free government. I hope you will take this matter in hand, and see that the Board enters into it with enthusiasm and faith."

Meantime, the records of the Presbyterian Board for June 6th, 1898, show the following action :

"The Executive Council presented a paper in relation to the opening of mission work in the Philippine Islands, and it was voted to refer the whole question to the Committee on China and the Executive Council."

June 20th, the Committee and the Council presented the following report, which was unanimously adopted :

"The Committee on China and the Executive Council, to whom was referred the expediency of opening mission work in the Philippine Islands, feel that the political and military relations into which the United States has been so strangely forced with reference to the Philippine Islands and also to Cuba and to Porto Rico, involve certain moral and religious responsibilities—responsibilities which are perhaps quite independent of the precise character of the political relationship which may hereafter be formed with them, and that the Christian people of America should immediately and prayerfully consider the duty of entering the door which God in His providence is

thus opening. This appears to be, so far as we can judge, the feeling of the Presbyterian Church. It is significant that already letters have come to the Board from persons in five different States, urging the importance of taking up this work, and making offers of cooperation in men and money, one pastor having actually raised and paid over to the Treasurer of the Board \$1,000 toward the support of the first missionary, while the General Assembly itself gave strong approval in the report of the Standing Committee on Foreign Missions.

“However, it is only fair to presume that this sentiment is not peculiar to Presbyterians. Indeed, there are rumors that the Foreign Missions Boards of other churches are disposed to consider the question of their relation to these opening fields. We feel that it would be quite unfortunate if several Boards should enter any one of these fields at the same time, thus unnecessarily duplicating expenses, and perhaps introducing elements of rivalry. We have heard much in recent years of the principle of comity, and we are earnestly striving to promote that comity in lands which are already jointly occupied. We believe that the new situation thus providentially forced upon us affords us excellent opportunity not only for beginning this work but for beginning it right from the view-point of Christian fellowship and the economical use of men and money.

“To this end we recommend that the Executive Council be directed to hold an early conference

with the representatives of the American Board, the Baptist Missionary Union, the Missionary Society of the M. E. Church, the Board of Foreign and Domestic Missions of the P. E. Church, and the Board of Foreign Missions of the Reformed Church in America, with a view to a frank and mutual understanding as to the responsibilities of American Christians for the people of Cuba, Porto Rico and the Philippine Islands, and an agreement as to the most effective distribution of the work among the several Boards, if it shall be found expedient and practicable to undertake it.

“WM. R. RICHARDS,

“*Chairman Committee on China.*

“ARTHUR J. BROWN,

“*Secretary in Charge.*”

On the basis of the above action, I addressed a circular letter to the Foreign Missions Boards of the United States and Canada, June 29th, embodying the main points of this action, and concluding:

“To this end, we have great pleasure, on behalf of the Board of Foreign Missions of the Presbyterian Church in the United States of America, in inviting to a conference the representatives of such Foreign Missions Boards as are disposed to seriously consider the question of opening missionary work in the Philippine Islands, Cuba or Porto Rico, as well as those which already have such work, with a view to a frank and mutual understanding as to the most effective distribution of the responsibility among the several Boards, if

more than one shall find it expedient to undertake it."

The responses to this invitation were general and hearty. It was evident that the idea was cordially approved. Several of the Boards replied that as there was no probability of their being able to undertake missionary work in any of the islands referred to, it was not necessary for them to incur the expense of sending a representative, but they assured us of their sympathetic and prayerful interest. Other Boards, however, sent delegates, and a broadly representative conference was held in our Board Room July 13th. The result was the unanimous adoption of resolutions declaring that the duty of Protestantism to give a purer faith to the people of our new possessions represents the deep and solemn Christian patriotism of the country, and that support will be given to the Boards for this purpose. The resolutions continued:

"In view of the fact that the American Board of Commissioners for Foreign Missions has for years been conducting work in the Caroline Islands, and that the population of those Islands is not sufficient to justify the presence of more than one missionary agency, we recommend that the Caroline Islands be deemed the distinctive field of the American Board.

"The conference notes the fact that seven Boards have either already undertaken work in Cuba or are expecting to undertake it, namely, the

Home Mission Board of the Southern Baptist Convention, the Missionary Society of the Methodist Episcopal Church, the Board of Missions of the Methodist Episcopal Church South ; the General Conference of the Free Baptists, the Foreign Missionary Society of the United Brethren in Christ, the American Church Missionary Society of the Protestant Episcopal Church, and the New York and Indiana Yearly Meeting of Friends ; that three Boards contemplate work in Porto Rico, namely, the Missionary Society of the Methodist Episcopal Church, the Board of Missions of the Methodist Episcopal Church South, and possibly the Southern Baptist Convention ; and that three Boards are disposed seriously to consider the opening of missionary work in the Philippine Islands, namely, the Board of Foreign Missions of the Presbyterian Church in the United States of America, the Missionary Society of the Methodist Episcopal Church, and the American Baptist Missionary Union.

“ We therefore recommend :

“ 1. That each of the Boards mentioned appoint a committee of two on the field or fields which it thinks of entering, each group of committees to confer with a view to a frank and mutual understanding as to the most effective and equitable distribution of the territory and work under the several Boards.

“ 2. That the committee take early steps to secure all available information regarding these

various islands as missionary fields, and that all information thus obtained be shared with the other committees concerned, with a view to subsequent action.

“3. That the Committee on the Philippine Islands be requested to inform the American Board that no Board has expressed any intention of undertaking work in the Ladrone Islands, and that the question was raised as to whether the equipment of the American Board in connection with the Caroline group does not better fit it for work in the Ladrone Islands, if it should become expedient to undertake it.”

As secretary of the conference, I sent a copy of this action to each of the Boards concerned. Our Board promptly and without a dissenting voice adopted it and appointed the Secretary in charge and the Rev. Dr. Richards 'as its committee on the Philippine Islands, to form, with like committees from the Baptist and Methodist Boards, the joint committee called for by recommendations one and two. Having been requested to act as the convener of this joint committee, I called a meeting in our Board Room for November 17th, 1898. At this meeting, the representatives of the Baptists and Methodists reported that for financial reasons they could not enter the Philippines at present. For the Presbyterian Board I stated that as special funds had been given to us for that purpose, we were planning to open work in the Philippines at once, and that we thought of locat-

ing our first stations at Manila and Iloilo. No objection was made, and the Presbyterian Board thereupon proceeded with its arrangements. November 21st, 1898, it voted as follows :

“In view of the evident probability that the present treaty negotiations between our own and the Spanish Government, whatever their issue, will at least leave the Philippine Islands our own open field for missionary effort, the Methodist and Baptist Boards having communicated to us their inability to do anything for the Islands this year, *Resolved*, That the Council be authorized to correspond with the Rev. James B. Rodgers, of Brazil, offering him a transfer of appointment to Manila, for the immediate opening of mission work in the Philippine Islands.”

The Rev. and Mrs. James B. Rodgers having been transferred from the Southern Brazil Mission, arrived in Manila on the 21st of April, 1899, the anniversary of the declaration of war by the United States against Spain in 1898. Their knowledge of the Portuguese enabled them to master the Spanish with ease, and the first sermon was preached in the Spanish language on the first Sunday of May—the anniversary of the decisive naval battle in Manila Bay—1899. In May, they were joined by the Rev. and Mrs. David S. Hibbard. The report of these missionaries in December, 1899, showed an organized native Church with nine members ; regular semi-weekly services conducted in Spanish at four different points in

the city; services every Sunday for the English-speaking people, evangelistic work among the soldiers, hospitals visited, etc. Mr. Hibbard had also made a tour of the Islands and selected Dumaguete to be, with Iloilo, already designated by the Board, the points for future mission stations. The Philippine Mission of the Presbyterian Church was formally constituted in December, 1899. In January, 1900, Dr. and Mrs. J. Andrew Hall arrived, and the next month the Rev. Leonard P. Davidson.

This effort to practically apply the principles of comity was widely discussed and cordially approved by the religious press of the country. For a time, however, it looked as if the hopes entertained at the inauguration of the work would not be realized. One after another, several Boards found themselves led into the Philippines by the enthusiasm of their constituents. Each followed certain leadings of individual opportunity which appeared providential, till Baptists, Methodists, Episcopalians, Christians and United Brethren, as well as the Presbyterians, were represented in the Philippines, and all, too, in such juxtaposition as to apparently precipitate the very conditions which the conference had sought to avoid.

The first permanent Methodist Episcopal missionary, the Rev. T. H. Martin, arrived in March, 1900, to find a small but promising work which had sprung up after a visit to Manila by Bishop James M. Thoburn of India in March of the pre-

ceding year, and which had been zealously fostered by Mr. A. W. Prautch, a layman who was in business in Manila. In May, 1900, the Rev. J. L. McLaughlin landed, under appointment as presiding elder of the Philippine Islands' District of the Malaysia Conference. School work, which was originally contemplated, being found impracticable at that time on account of "the existing war and property conditions in the city," the missionaries threw their energies into an effective evangelistic work. The Rev. W. G. Fritz joined them in 1901 and in April, 1902, the Rev. Homer C. Stuntz, D. D., came as Superintendent of the Mission. Since then, the Methodist work has had a rapid development in the city of Manila and in the northern half of the great Island of Luzon.

Baptist occupation began May 2d, 1900, when the Rev. Eric Lund arrived at Jaro, on the Island of Panay, with Mr. Braulio Manikin, a native Filipino, who had been educated for the priesthood at the Roman Catholic school at Jaro, who had then gone to Spain to complete his studies, and had met and been converted by Mr. Lund.

Before they left Spain, they had made some progress in translating the New Testament and preparing tracts in Visayan. Their manuscripts were confiscated, as was also the Gospel by Mark which had been printed. But a small hand press was promptly bought and set up at Jaro, and the printing was done there. The other Gospels and most of the Epistles were soon ready for the

printer. Of tracts, five in editions of five thousand each were soon distributed far and wide, laying a foundation for Baptist work and exerting a wide influence, while a small periodical called, *The Herald of Truth*, quickly gained a wide circulation.

The Baptist work is wholly on the Islands of Panay and Negros in the Panayan Group of the Visayans. From Bacolod, the capital of the Province of Occidental Negros, they are extending their work southward in that populous Province of 296,995 souls. It is a promising field for the people are kindly and intelligent while from an agricultural view-point, the Province is one of the most highly developed in all the Philippines.

The Baptists are now establishing a third centre in another of the Provincial capitals on Panay probably at Capiz, a city of twenty-two thousand inhabitants on the northern coast of the Island, or at Sara, the capital of the former Province of Concepcion.

April 1st, 1901, the Revs. E. S. Eby and S. B. Kurtz of the United Brethren in Christ reached Manila, and August 3d, the Rev. and Mrs. W. H. Hanna landed to begin work for the Disciples of Christ. The Christian and Missionary Alliance sent a woman to Manila, but afterwards decided not to undertake work in the Philippines and withdrew its appointment.

The first permanent missionaries of the Protestant Episcopal Church were the Rev. Walter C. Clapp and the Rev. John A. Staunton, Jr., who

were appointed in May, 1901, and who reached Manila in November of the same year. Like their Methodist predecessors, the Episcopal missionaries found that some preparatory work had already been done, several clergymen of the Episcopal Church having entered the Philippines in 1898 as chaplains with the United States Army and almost immediately begun services for civilians as well as soldiers. In 1899, they were temporarily reenforced by four representatives of the Brotherhood of St. Andrew, led by Mr. John Howe Payton, who had come to work among the soldiers, and in the same year, Bishop Graves of Shanghai made a brief visit and baptized and confirmed a few Filipinos and Chinese. Though the chaplains could, of course, do but little among the Filipinos and the Brotherhood gave up its work among soldiers in 1900, some foundation had at least been made for the regularly appointed missionaries, Mr. Clapp and Mr. Staunton, to build upon when they began their work in the closing months of 1901.

Meantime, on October 10th, 1901, the General Convention of the Protestant Episcopal Church, meeting in San Francisco, had set apart the Philippine Islands as a missionary district, and on the fourteenth of the same month elected the Rev. Charles H. Brent, D. D., Rector of St. Stephen's Church, Boston, Mass., to be the first Bishop. Dr. Brent was consecrated December 19th, 1901, and reached Manila August 24th, 1902. Since then, several additional missionaries, both men and

women, have arrived, and services have been established in a number of centres.

The following interdenominational agencies do not affect the question of comity, as they cordially work along their distinctive lines with all of the denominational Boards. They are cooperative, not competitive organizations. But they are prominent among the forces which are working for God in the Philippine Islands.

The British and Foreign Bible Society made a heroic attempt to give the Filipinos the Word of God in 1889, which tragically resulted in the suspicious illness of both the agents, the Rev. M. Alonso Lallave and Señor F. de P. Castells, the former dying and the latter recovering only to be imprisoned and banished. But soon after the landing of the American troops in 1898, the present agent, Mr. C. G. Bartter, arrived.

The American Bible Society also moved promptly, instructing its Shanghai agent, the Rev. John R. Hykes, D. D., to visit Manila as soon as possible. Dr. Hykes arrived September 23d, 1898, and on his strongly favorable report, the Society began permanent work, commissioning as its first resident agent the Rev. Jay C. Goodrich, who reached Manila November 26th, 1899.

The Army and Navy Branch of the Young Men's Christian Association was early represented by workers who came with the American troops in 1898. Their work is, of course, chiefly confined to soldiers and sailors.

XVIII

COOPERATION—THE EVANGELICAL UNION

FORTUNATELY, the missionaries of the various denominational Boards were men of broad views who were in perfect accord with the conviction of the conference in New York that missionary work in our new possessions should be characterized by the practical application of true comity. Ably reinforced by the Rev. J. C. R. Ewing, D. D., of the Lodiaua Mission of the Presbyterian Church, and Bishop F. W. Warne of the Methodist Church, who were temporarily in the Philippines, a union meeting of Protestant Evangelical missionaries was held in Manila, April 24th-26th, 1901. There were present missionaries of the following Boards and Societies: Presbyterian, Methodist Episcopal, United Brethren in Christ, Christian and Missionary Alliance, Young Men's Christian Association, and the British and Foreign and American Bible Societies. The Baptist missionaries, though not present at the conference, immediately ratified the agreement. The missionaries of the Christian Church, who arrived later, also entered the Union. The Protestant Episcopal Mission "judged it wiser not to enter the Union pending the arrival of their Bishop," and when he came, he agreed with them as to the impracticability of joining the Union.

At this meeting, the Evangelical Union of the Philippine Islands was formed, with the following constitution :

“Article I.—Name. The name of this society shall be The Evangelical Union of the Philippine Islands.

“Article II.—Object. It shall be the object of this society to unite all the evangelical forces in the Philippine Islands for the purpose of securing comity and effectiveness in their missionary operations.

“Article III.—Membership. All regular appointees of recognized evangelical organizations working in the Philippine Islands may be members of the Union. Other Christians, lay or clerical, may be elected to membership by the Executive Committee.

“Article IV.—Management. There shall be a central Executive Committee composed of two members from each recognized evangelical organization represented in the Union and working in the Philippine Islands. Each organization shall choose its representative in the Committee. This Committee shall consider and make recommendations upon all questions referred to them affecting missionary comity in the Philippine Islands. The Executive Committee shall elect its own officers.

“Article V.—General Officers. The general officers of the Union shall be a President, two Vice-Presidents, a Secretary, and a Treasurer, to

be elected at the annual meeting on nomination of the Executive Committee.

“Article VI.—Amendments. This constitution may be amended upon recommendation of the Executive Committee at any annual meeting of the Union by a majority vote, due notice having been given of proposed amendment.”

The by-laws are as follows :

“Article I.—The Executive Committee shall meet once a year, or at any time upon the call of the Secretary, for any special business to come before the Committee.

“Article II.—The Union shall have an annual convention, arrangements for which shall be in the hands of the Executive Committee.

“Article III.—One of the duties of the Executive Committee shall be to meet and confer with workers of any Societies that are not now parties to this agreement, and to confer with and advise representatives of Societies arriving in the future as to the location of their respective fields ; also to earnestly urge them to become parties to the agreement and to choose members who shall represent their Missions in the Executive Committee of the Union.

“Article IV.—The name ‘Iglesia Evangélica’ shall be used for the Filipino Churches which shall be raised up, and when necessary the denominational name shall be added in parentheses, *e. g.*, ‘Iglesia Evangélica de Malibay (Misión Metodista Ep.).’”

At the same time, the following resolutions regarding division of territory were adopted :

“WHEREAS, several Evangelical Missionary Societies are entering upon their work in the Philippine Islands, and

“WHEREAS, the evangelization of these people will be more speedily accomplished by a division of the territory, thus avoiding waste of labor, time and money arising from the occupation of the same districts by more than one Society, which has marred the work in other and older fields, therefore :

“Be it *resolved*, That each Mission now represented on the field accept the responsibility for the evangelization of certain well-defined areas, to be mutually agreed upon, such agreement to be open to revision at the end of three years by the Evangelical Union at its regular meeting.

“Be it *resolved*, That in the Island of Luzon the Methodists shall become responsible for the work in the Provinces of Bulacan, Pampanga, Tarlac, Nueva Ecija, Pangasinan, Bataan and Zambales ; the Presbyterians for the work in the Provinces of Morong, Laguna, Batangas, Cavité, Tayabas, North and South Camerines and Albay ; the United Brethren for the work in the Provinces of La Unión, Ilocos del Norte and Ilocos del Sur, also

“Be it *resolved*, That no new work be begun in the city or Province of Manila, except by mutual understanding between the Superintendents

of the Missions whose interests are involved, and in cases of disagreement the decision to rest with the Executive Committee of the Evangelical Union.

“Be it *resolved*, That we recommend that the Baptists and Presbyterians shall become responsible for the work in the Islands of Panay and Negros, they mutually deciding upon the portions of the Islands for which they will be individually responsible.”

At the first annual meeting of the Executive Committee, January, 1902, the following action was taken :

“*Resolved*, That the Provinces of the Cagayan Valley, *i. e.*, of Isabela, Nueva Viscaya and Cagayan, be added to the territory of the Methodist Mission (they agreeing not to enter the Visayas during the present term of three years of the original resolution); that the Provinces of Bontoc, Abra and Lepanto be added to the territory of the United Brethren Mission; and that the Province of Benguet be considered common territory for the said Missions; that the Islands of Cebu, Bohol, Leyte, Samar, Romblon and Masbate be considered as part of the field of the Baptist and Presbyterian Missions; that the question of the field of the Christian Mission be left in abeyance until such time as they may be ready to decide as to their own wishes in the matter.”

This involved some readjustments between the Presbyterians and the Methodists, for the action

of the Evangelical Union assigned to the former about half of the city of Manila and all that portion of the Island of Luzon south and southeast of Manila, the Methodists taking the other half of Manila and the Provinces named in the action on the north. Accordingly the Presbyterians turned over to the Methodists some very promising work which they had developed in the region above Manila while the Methodists in turn relinquished to the Presbyterians their work at Cavité. The spirit in which these transfers were made is beautifully shown in one of the letters of the beloved and richly gifted Davidson, who was so soon to fill the first missionary grave in the Philippine Islands: "I wanted to keep the Provinces in which I had been working so hard, but I confess that I felt that I would be going against the Holy Spirit if I held out." So the sacrifice was ungrudgingly made. The population of the Methodist and Presbyterian fields was estimated at about the same figure, 1,300,000 each.

This gives each denomination a large and splendid field for development, though the Presbyterians will find theirs a little harder to work as the population south and southeast of Manila is scattered over a larger area, and as there is no railroad as in the north and the country is more broken, travelling is more difficult. A steam launch will be indispensable in Laguna de Bay.

Some who were already convinced of the futility of practical efforts to secure comity between the

different denominations appear to think that the situation in the Philippines affords additional proof that comity is an "iridescent dream." Indeed, one editor rather sarcastically inquires—"What are we to conclude regarding all the palaver about comity and cooperation there has been in America within the past two or three years between the numerous missionary societies of the country? The conferences held by the representatives of the Boards of Missions have discussed these topics in the most amiable and enthusiastic way, yet we learn that not fewer than thirteen Societies have expressed their intention of prosecuting missionary work in Cuba, ten have resolved to enter Porto Rico, and half a dozen or more have the Philippines on their list."

But I am not ready to admit that comity is a failure. It is true, as the President of the Evangelical Union has recently stated, that "circumstances that could not be controlled made non-denominational work only partially successful. Native exhorters are not always prudent, but perfect Christian fraternity is maintained among the missionaries." In calling the original conference on the Philippines and in framing the resolutions which it adopted, I did not imagine that the millennium of ideal unity was immediately to dawn. Difficulties should not deter true men from trying to do what is best. Better far to fail in an honest effort to attain the right than weakly to acquiesce in the wrong. I cannot admit

that it is our duty to perpetuate on the foreign field the blunder which has crowded our American towns with rival congregations, quartering the strength of the churches by quadrupling their number. Comity is right, comity is coming. Let us work for it and pray for it. Let us not be discouraged by obstacles. Let us remember that every sensible discussion of the subject promotes it, that every wise effort to attain it hastens the day of its triumph.

Whatever may be the outcome, it certainly is a distinct gain that such a conference has been held, and that such resolutions were adopted. It is a great thing that, for the first time in the history of the world, so far as we know, before occupying a new field, the representatives of the various Boards sat down to consider fraternally the situation, to pray over it, and to decide how men and money could be used to the very best advantage and to the avoidance of many of the evils of denominationalism. The religious press generally took this view, the New York *Independent* even characterizing the conference "as one of the marked and exceedingly interesting signs of the times."

Consider, too, how much has been really gained for comity in the Philippines. With the single exception of Panay, the Methodists, Presbyterians, United Brethren and Congregationalists have been assigned wholly distinct fields, so that in each place only one church is being developed

and a united front is presented to the people. Further than that, it has been agreed that the Protestant Churches throughout the Islands should bear one name—"Iglesias Evangélicas," and where the denominational designation is to be added, it is to be subsidiary, like the name Dominican or Augustinian in connection with a Roman Catholic Church. Defects there are beyond question, and additional ones will probably develop from time to time. The missionaries in the Philippine Islands, like the missionaries in other lands, are the products of American denominational Christianity, and they will be more or less influenced by the views of the churches which send them forth. But the fact remains that, in spite of drawbacks, comity in the Philippines has made a more practical start than in any other mission field.

If I may adopt the language of the Presbyterian Board of Foreign Missions,—“nothing should be done which would prejudice the advanced position which has already been assumed on the subject of comity, and the thorough and cordial cooperation of different missions of whatever denomination in advancing the one great work of a common Redeemer.”

XIX

REMARKABLE PROGRESS OF PROTESTANTISM

THE progress of the Protestant mission work in so short a period is the most effective reply to those who allege that the Filipinos are wedded to the Roman Catholic Church and do not want the Protestant missionaries to "disturb their faith." As a rule, the services held by the Protestant missionaries are largely attended, while scores of Protestant meetings are held by unpaid native helpers without the presence and often without the prompting of any American missionaries at all. Indeed, thus far, hardly any of the missionaries have had time to seek indifferent or unwilling Filipinos, for they have been taxed to the utmost to provide for the multitudes who have voluntarily flocked to them. With most of the missionaries of all denominations, it is not so much a question of leading the work as of overtaking a work which is spreading in all directions with wonderful rapidity.

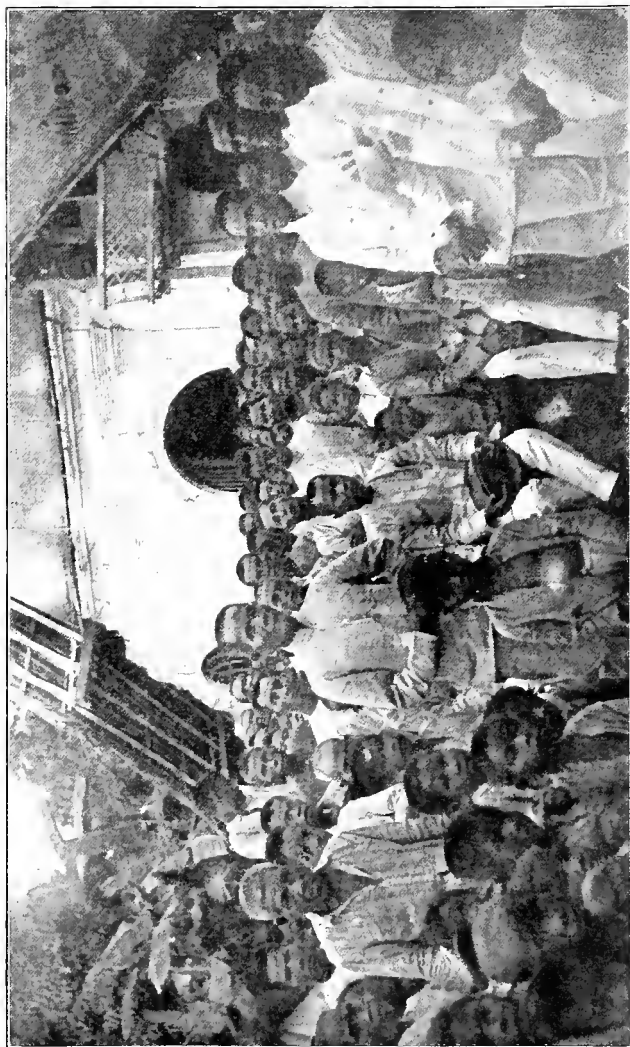
In addition to the established congregations, numerous street, market and cottage meetings are held in various places both in the cities and in the outlying villages. At one conference with native leaders that I attended in Manila, report was

made of services at thirteen different places in and near Manila the preceding Sunday by Presbyterians alone, the attendance aggregating 1,725. Of the twenty native helpers who preach more or less regularly in these meetings, only two are paid by the Mission, the rest gladly speaking without compensation. While their qualifications naturally vary, some of them are really able men. At one open air service that I attended, in a vacant lot in Manila, a young Jew, who is employed in a business house, and a Filipino teacher of a large private school preached with splendid power to a congregation of about two hundred. The flaring torches, the respectful stillness of the people sitting and standing about, the fitful light upon the upturned faces of those farther back or leaning out of adjacent windows, the sweetly solemn tones of the hymns rising on the evening air, and the earnest manner of the speakers, combined to form a memorable scene.

At Pasig, the interest of the people was so great that our two helpers, one paid and one volunteer, were compelled to hold six services in one day, and they only stopped when overcome by weariness at ten o'clock at night. At Malate, the few Christians started and regularly maintain a service without suggestion or aid from the missionary. No missionary has ever visited Pena Frane, but one or two faithful followers of Christ began preaching on their own account and now several are awaiting baptism.

One of the most notable sights of the Philippines is to be seen in Iloilo Saturday evenings. My room, on the second story of Dr Hall's house, opened into a wide Spanish hall with a broad flight of stairs to the story below. About five o'clock I was startled to find the hall, landing, and stairs packed with Filipinos, sitting quietly on the floor and steps. They had walked in, men, women and children, from the outlying villages, some of them four hours distant, in order to attend the Sunday service. So many regularly do this, coming Saturday and remaining till Monday, that the missionaries have been obliged to rent a large room in which the men can spend the nights, the women occupying the chapel. The people are quiet and well behaved. They bring their own food or buy it in Iloilo, and they contentedly sleep on the floor.

I wish that those critics who insist that the Filipinos are all Roman Catholics and that they do not want Protestantism, but only relief from the friars, could look into that great room in Iloilo any Saturday night and see that dense throng of people who have patiently trudged past stately Roman Catholic churches to a plain chapel where there are no altar lights, or gorgeous vestments, or fragrant incense, but only the preaching of the simple Gospel of Divine Love. When men and women would rather walk fifteen miles under a hot sun and sleep two nights on a board floor to attend a Protestant service than go to a pompous



PROTESTANT OUTDOOR SERVICE
Roman Catholic Church in background

stone church in their own village there is certainly something more than curiosity in their hearts. Two hundred and twelve communicants have already been received in the Presbyterian Church of Iloilo, and the ordinary attendance at the Sunday service is between 400 and 500, while large numbers in the outlying villages are deeply interested.

Rising early Monday morning, I rode horseback with a missionary and a native helper, over a good country road between groves of cocoanut and banana trees and plantations of tobacco and sugar cane, with occasional noble trees of mango and breadfruit, to the village of Oton, seven miles from Iloilo. It was market day and the place was thronged with people. Choosing a convenient open space, we began to sing hymns, and before the second one was finished I counted 248 people gathered about us. After a passage of Scripture and a prayer, the Rev. Adrian Osoris y Reys, a native Filipino, preached a short sermon. Of course, I could not understand what he said, but I noted not only his fluency and earnestness, but the silent attention of the throng. Most of the other street and market audiences that I have seen, both at home and abroad, have been restless—men coming and going, those on the outskirts talking and sometimes laughing. But these 248 Filipinos stood as quietly and listened as intently as a reverent Sunday morning congregation in America. No one left until the benediction had been pro-

nounced, and even then dozens remained to buy tracts and hymns and Gospel portions.

The service was repeated in another part of the market, this time with 150 listening with equal attentiveness. Afterwards we spent an hour walking among the multitude. A splendid Roman Catholic church stood within a stone's throw of the market, but no priests appeared and not a sign of hostility was manifested by the people. And these are typical scenes. They occur every week and in scores of towns and villages. Plainly the Filipinos are not only willing but eager to hear the Gospel.

The Presbyterians now have four permanent congregations in Manila—the Trozo, the Tondo, the Chinese and the American, while they have developed a large and prosperous mission work in many of the towns and villages in the Provinces of Luzon, south and southeast of Manila. They have built a pretty chapel at Cavité, the home of Aguinaldo, and there are flourishing congregations in several other places, particularly at Pasig, where they dedicated the first chapel in the Philippines. They have well established central stations at Iloilo the metropolis of Panay, Dumaguete the capital of the Province of Oriental Negros, and Cebu the capital of the Island of that name, and within the last year, they have opened two more central stations in southeastern Luzon, one at the provincial capital of Albay or Sorsogon, and the other on the beautiful Laguna de Bay, the inland

sea whose adjacent country is as large as the State of Massachusetts.

The Rev. Frederick Jansen, writing from Cebu of crowded meetings and the rapid spread of Protestantism during the first year after his arrival, adds: "The business of some of our Cebu converts takes them from time to time to the surrounding islands. One of these Christians after a two months' trip brought back surprising news of the spread of the Gospel in the island of Leyte. This was more than confirmed by two leading men from Tacloban, the capital of Leyte. These men landed in Cebu yesterday—Sunday—and immediately on getting ashore sought out the Protestant service. They told us that Tacloban was ripe for the entrance of a Protestant pastor, and that the people were eagerly awaiting his arrival. Then they went on to tell of other towns in Leyte where the people are just as ready for the Gospel. One important town somewhere north of Tacloban goes by the name of 'the town of the Protestants.' The priest finding his services little desired or needed withdrew."

The Rev. Henry C. Mabie, D. D., Home Secretary of the American Baptist Missionary Union, declares that "since the great Pentecost in the Telugu Mission, with the exception perhaps of the marvellous ingatherings at Banza Manteke, Africa, under Rev. Henry Richards, nothing that has come to us at the rooms has been more replete with interest and more adapted to move our denomination

in America than the situation which the Rev. Charles W. Briggs describes in his remarkable report of the Baptist work on Panay." In this report, Mr. Briggs writes:

"The peasant people for some time have been petitioning us to help them organize an independent Protestant town. My own opinion was that such a step would be unwise, as it would only separate these people already gathered from those for whom we were still working, and possibly thus make it harder for the work to spread. Further, I feared that being thus isolated would only draw down upon them increased hatred, suspicion and persecution. But before we knew of it, our people from six towns of the province settled a new town on the mountainside near the mountain market town of Janiway. They named it Calvary, and only Protestants live in it. They have a leader and pastor, also a Tagalog, and have now built a bamboo chapel, and for some months past have had regular preaching."

Later, Mr. Briggs visited this remarkable village. "The town itself is made up of humble shacks built entirely of bamboo, with the exception of the roofs, which are made of grass. There is a beautiful old Catholic church there, as fine and imposing as any I have yet seen in the Island, with a large convent building in connection with it, which must be worth at least \$100,000. The contrast with the simple dwellings is very marked. There are two *barrios* that are entirely Protes-

tant, and scattered through all the town are Protestant families. Some of the very people who helped build this church, working without pay as they say, are now Protestants baptized into our membership. They have gathered about a young boyish-looking Tagalog named Zamora. He has had almost no instruction, having heard the Gospel preached by Manikin only a few times. He said he knew that he was not intelligent enough about the Gospel to preach it, but he is studying as well as he can himself. I heard Zamora preach once, and he talked very simply and earnestly about the danger of denying Christ. He told the people to stand fast for the Gospel even though it cost them their lives; and that is no small thing to preach in a time and neighborhood like the one they live in.

"The *barrio* itself, Calvary, contains some two hundred houses and less than fifteen hundred people, but in Janiway altogether there must be from five to six thousand Protestants. We have another entire *barrio* of Protestants at Pototan, five miles farther north, and there are very many people in that section who call themselves Protestants and are doing all in their power to get the Gospel. More are coming over to our side every week, and the work is being done quietly and unobtrusively by the people themselves.

"The town of Barotoc, fifteen miles from Jaro, has a large community of Protestants, so-called by themselves and by their neighbors, who have

gathered around a Tagalog preacher named Piementel. There are several hundred of these people who come regularly to his preaching and he has apparently instructed them faithfully in the gospel."

When I visited Jaro in 1901, 113 persons had been baptized by the Baptist missionary, and "over eight thousand people in the country districts had announced their desire to become Protestants." Such petitions are not necessarily indicative of real spiritual motives but they are indicative of a remarkable opportunity.

The Rev. Thomas S. Barbour, D. D., Foreign Secretary of the American Baptist Missionary Union, who has since visited this region, writes:

"The results are such that one finds it difficult indeed to realize that scarcely two years have passed since Mr. Lund, just arrived at Iloilo, lay in a strange house, prostrated by sickness, with the tears falling from his eyes as he thought of the greatness of the task before him, and his own physical helplessness.

"The total membership of the young churches in Jaro and in Janiway, twenty miles inland, is a little more than three hundred. What we saw convinced us that two or three thousand genuine Christian converts might have been received, had time and strength allowed the missionaries to conduct the thorough investigation, which they believe essential, particularly at this early stage of their work.

"No feature of the work is more significant than the development of interest in scattered towns in the outlying fields. In this development there is no abatement, the work spreading as a forest fire. That the work so swiftly grown is genuine, no investigator can doubt. To look into the earnest faces of those listening to Manikin in the Jaro chapel is convincing."

The Methodist missionaries have opened permanent stations in Manila, Malolos in Bulacan, San Fernando in Pampanga, and Gerona in Tarlac. But they have established outstations in twenty-seven different places and irregular preaching in as many more. They and their helpers conduct no less than forty-five religious services in Manila and its suburbs every week, the total attendance being estimated at 12,000. They declare that from all over the populous Provinces which constitute their field in northern Luzon, there come calls for Protestant teaching. Their small but well-equipped press issued in 1902 over 2,500,000 pages of Christian literature, and in January of the same year, they began the publication of the *Philippine Christian Advocate* in English, Spanish and Tagalog, to find that the people are as eager to read as to hear.

Nor has persecution been wanting to intimidate any who may have been influenced by unworthy motives. Señor Mata, a Filipino who was assisting Mr. Lund in translating, was assassinated and the life of Mr. Manikin was jeopardized more than

once. But the people who knew of these things continued to attend the meetings, though they were themselves threatened with violence if they did not keep away from the missionaries. In several villages on Panay and Negros, the Protestants employed on the large plantations have been discharged by their Papal employers, while trumped up criminal charges have been common. The Rev. Dr. Thos. S. Barbour of Boston says that "a few days before our arrival at Iloilo, in an outlying village, a number of men were executed as insurrectos whose only fault was that they had attended Protestant meetings at Iloilo."

Doubtless persecution in the form of physical violence will become less and less frequent as the new order of things becomes recognized, but opposition in the form of social ostracism and financial pressure will probably be more secretly but none the less effectively employed by the priests and their followers. Yet the crowds continue to come in ever increasing numbers.

How rapidly the Protestant work has developed will appear from the following table which was originally issued by the Evangelical Union in Manila, July 1st, 1902, but which I have revised and brought down to July 1st, 1903, after correspondence with the various boards and societies mentioned.

But already these statistics, though so recent, are out of date, so swiftly is the work advancing. Larger plans are being made. The Secre-

MISSIONS.	FOREIGN MISSIONARIES.							FILIPINOS.						
	Arrival of first resident missionaries for Filipinos.													
	1899	13	6	.....	3	.....	11	.....	27	.....	12	.....	36	48
Presbyterian.	1899	13	6	.....	3	.....	11	.....	27	.....	12	.....	36	48
Meth. Episcopal.	1900	6	.....	.....	.....	.....	4	.....	10	.....	*	.....	11	4
Baptist	1900	7	1	1	.....	4	.....	3	16	.....	9	.....	6	15
United Breth.	1901	2	.....	.....	.....	1	.....	8	.....	.....	.....	.....	1	1
Christian.	1901	2	.....	.....	.....	.....	2	.....	4	.....	1	.....	1	1
Episcopal.	1901	6	1	1	.....	2	5	15	.....	.....	1	.....	1	4
Army and Navy	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Y. M. C. A.	1898	.....	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3
B. & F. Bible Soc.	1898	1	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	200
Am. Bible Soc.	1899	1	19	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
* Supposed to be numerous but exact number not reported.														

3 yrs. Cir. Bibles, 1260. Test's, 2847. Portions, 67,960
 3 yrs. Cir. Bibles, 1464. Test's, 3701. Portions, 86,095
 1 yr. " " " 1320. " " " 2718. " " " 45,639

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tary of the Foreign Christian Missionary Society writes:

“We are hoping to enlarge our force in the Philippines before the present missionary year closes. We hope to establish a hospital and dispensary in the northern part of Luzon and to engage more workers for that field as early as possible.” The Episcopalians have bought a three-acre tract in Manila, and are building a Cathedral and a Cathedral House. The Presbyterians are raising a special fund of \$100,000 to equip their work more adequately, and several other Mission Boards are also planning to enlarge their operations as soon as practicable. Protestantism has found a ripe field in the Philippine Islands and it has entered it to stay.

The rapid growth of Protestant missions in the Philippine Islands will appear the more remarkable when it is contrasted with the slow beginnings in other Asiatic lands. In Tripoli, Syria, the missionaries toiled six years before they saw the first convert and nine years more before they saw the second. In Japan, seven years passed before one convert was enrolled. The missionaries in Korea were greatly encouraged because after seven years of hard work twenty-three Koreans partook of the Lord's Supper, and because the end of the first decade saw a hundred converts. Carey in India waited seven years for his first convert. Tyler labored fifteen years before a single Zulu accepted Christ. Gilmour, in Manchuria, was

visibly rewarded with only one convert in twenty years; and fifteen years passed before Morrison's heart was gladdened by the sight of a Chinese convert.

But in the Presbyterian work of Manila station alone, nine were converted the first year, twenty-seven the second year, two hundred the third year and four hundred and ten the fourth year. In Cebu, where the opposition of the priests was unusually vehement, more than a score were received within a year after the station was opened. The increase in other stations and of other denominations has been by leaps and bounds. There are over two thousand adult Protestant Christians in the Philippine Islands within five years after the landing of the first Protestant missionary, and the number is increasing so rapidly that the Philippine Mission gives every promise of becoming one of the most fruitful fields in the history of Protestant missions in Asia.

XX

CAUSES OF THE RAPID GROWTH OF PROTESTANTISM

IT is too soon to analyze accurately and classify the causes of the remarkable growth of Protestantism described in the last chapter. The movement is yet in its earliest stages. Doubtless several decades will pass before all the elements involved will emerge so that they can be fully understood. But certain considerations which lie on the surface at present may be briefly indicated.

It may be said that the rapid progress of the Protestant movement is due in part to the fact that the Roman Catholic Church had prepared the way by abolishing idolatry, unifying the faith of the larger part of the population, and familiarizing the people with some of the great ideas of Christianity. In lands where Christianity has never been preached in any of its forms, the missionaries usually find that a considerable time is required to make the people comprehend the new ideas of God and sin which Christianity inculcates. A large amount of preliminary work must be done and much patience exercised before the heathen mind can grasp the new conceptions. A certain part of this preliminary work has been done in the Philippine Islands by three centuries of Roman



THE REV. AND MRS. ADRIAN OSORIS Y REYS
Protestant Filipino Preacher

Catholic teaching, so that when the Protestant missionary preaches about God, Christ, the Bible, sin and repentance, the Filipino is better able to understand what is meant. Undoubtedly, there is something in this consideration.

And yet it may be urged on the other hand that Roman Catholic teaching by the Spanish friars and secular clergy in the Philippines was so imperfect and that it so overlaid the vital truths of the Gospel with erroneous and misleading conceptions that multitudes of the people had only a vague idea of what Christianity really meant. It was to them at best a system of outward forms and ceremonies rather than an inner spiritual experience changing the heart and controlling the conduct. Moreover it is historically true that in other mission lands which have been controlled by the Roman Catholic Church, Protestant mission work has not been any easier than in lands which were wholly heathen. It is notorious that Central and South America, where the Roman Catholic Church has been as thoroughly entrenched as in the Philippine Islands, are among the hardest mission fields in the world. Indeed many of the missionaries in such Papal lands feel that their work would be much easier if the people had never known the Roman Catholic teaching at all.

It is probable that the real preparation for Protestantism which was made by the Roman Catholic Church was negative, and lay in a course of conduct so radically at variance with the princi-

ples of justice and humanity that, the Jesuit as-severations to the contrary notwithstanding, profound dissatisfaction was aroused and a longing created for a purer and more satisfying faith.

It may also be said that the impression so zealously fostered at the outset by the Roman Catholic priests, that the Americans were Protestants and that they intended to force Protestantism upon the Filipinos, gave the new mission effort a certain prestige and attracted that class, to be found in every community, which is eager to be on the winning side.

But the Roman Catholics cannot consistently urge this motive, for they have strenuously insisted that the Filipinos are firmly attached to the Roman Catholic Church. Say the Jesuit authors of the chapter on Religion in Volume IV of the Report of the Taft Commission for 1900: "It is certain that the Filipinos are sincere Catholics. Their religion suits them and is agreeable to them (page 109). . . . If this government (the American) should concede this liberty of religions, it will make itself hateful to 6,500,000 of Filipino Catholics. They are fully convinced that their religion is the true one, the only one by which man can be saved, and if any Government should try to deprive them of this religion, although it may not be more than permitting Protestant or heterodox propagandism publicly and boldly, then they could not help complaining, and disturbance of public order might even result from it with all the

fury and all the disasters which this kind of war usually entails (p. 111). . . . These revolutionists who have abjured Catholicism, how many are they? They do not exceed two dozen. . . . The Filipino people, that is to say, the 6,500,000 Catholics inscribed in the parochial registers—these do not ask for nor want religious liberty nor the separation of Church and State; these are content with their Catholicism, nor would they suffer their government to overthrow the Catholic unity" (p. 112).

I hope that the Jesuits who wrote the words just quoted enjoy reading them three years afterwards. They certainly will not insist that the great multitudes of Filipinos who are eagerly turning to Protestantism are doing so simply because the American Government has permitted that "religious liberty" which the people did "not ask for nor want," or because it has been associated with a "propagandism" against which the Filipinos are so prejudiced that "they could not help complaining" even to the "disturbance of public order" "with all the fury and all the disasters which this kind of war usually entails!"

The history of Protestantism in the Philippines during the last three years makes the statements of the Jesuit fathers, and for that matter the statement of the Taft Commission that "the Philippine people love the Roman Catholic Church," rather ridiculous. Moreover, the Filipinos now clearly see that the American authorities are not

going to force them to become Protestants, that the overwhelming majority of the Americans in the Philippines ignore Protestantism, that a Filipino is as secure in his Roman Catholic faith as he was in the Spanish *régime*, and that he gains absolutely nothing in a temporal way by becoming a Protestant. And yet the Filipinos continue to turn Protestants in ever increasing numbers. Evidently some other causes than desire to be in favor with Americans are operating.

Something is undoubtedly due to the high personal character of the Protestant missionaries. In contrast with many of the Roman Catholic friars, the pure, frank and disinterested lives of the American missionaries won the confidence of the Filipinos. The people saw that these men were not seeking to obtain property except for absolutely necessary church purposes and that then they were willing to pay a fair market price for it. They saw them performing the sacred ministries of religion without price at the baptismal font, in the sick chamber and at the services for the dead, while at marriages, instead of imposing the extortionate charges of the priests, the missionaries were content with merely a nominal fee which was adapted to the means of the contracting parties. The Filipinos quickly perceived that the new spiritual guides were men and women of genuine faith, that they loved the people for whom they labored, that they did not seek power or attempt to oppress, but that they were

actuated by true benevolence and unselfish zeal.

But all these causes are more or less secondary. Of primary causes, three may be briefly emphasized :

First, The preaching of the Gospel. The Roman Catholic priests did not preach, save on rare and exceptional occasions. But the Protestant missionary came distinctively as a preacher. For the first time, the Filipinos heard the essential truths of Christianity clearly and effectively explained. Up and down the land, in sunshine and storm, in heat and dust and mud, the missionaries went, preaching with simplicity and yet with marvellous power the wondrous story of God's love for sinful men. And as the people heard, their hearts were touched, and with that childlike trust which Christ Himself commended, they accepted the message of the Gospel.

As a prominent Filipino said, "This is the Gospel that we need." "We preach Christ crucified," is the inscription over the door of the little Baptist chapel at Jaro, and while a great Roman Catholic Cathedral opposite is half empty, the throng at the Protestant service which "literally broke down the seats in the chapel and crowded the bamboo walls apart testifies to the interest with which the strange message is heard." Once more it is being demonstrated that

"Thy touch has still its ancient power,
No word from Thee can fruitless fall."

Second, The translation of the Bible into the vernacular. Under Roman Catholic rule, the common people saw very little of the Bible. Manifestly one of the first things to do was to put into their hands the Book which above all other books in the world enlarges the mind, opens the heart and strengthens the character.

In 1899, the British and Foreign Bible Society issued in the Bicol dialect the Gospel by Luke which had been translated the year before by Señor Don F. D. Cayetano Lucban, a lawyer whom the Spanish authorities had banished from the Philippines, and the Rev. R. O. Walker, the agent of the Society in Madrid. In the same year, the Society published Luke in the Ilocano dialect, Mr. Walker having supervised this translation also, assisted by Señor Don Isabelo de los Reyes, an exiled journalist. Soon afterwards the American Bible Society, through the Rev. Jay C. Goodrich its agent in Manila, began to arrange for translations of the Gospels, Chaplain Southerland of the United States Army preparing Luke in the Cebuyan and Mr. S. Mendoza and Prof. Y. Villamor translating Mark and the Revised Version of Luke.

Since Dr. Dennis noted these translations in his notable "Centennial Survey of Foreign Missions," several other translations have been completed so that the natives can now read the divine message in Pampanga, Ilocano, Visayan de Iloilo and

Visayan de Cebu, while translations into other dialects are rapidly being made.

And so now for the first time, the Filipinos have free access to the Word of God. The Book of books has opened a new world to multitudes and they receive it with unfeigned wonder and delight. The Rev. Jay C. Goodrich, writes :

“The reception of the Scriptures by the Filipinos has been with an eagerness on every hand that is only to be explained by the preparation and power of the Holy Spirit. They are not satisfied with buying and reading the Bible, but keep asking for books on Bible study. They are thoroughly prepared for the Word, and buy readily. The people who are here from other islands and other parts of Luzon are anxious to have copies to send to their friends and relatives, and will often sacrifice in order to purchase them.”

The missionaries of the various denominations have effectively cooperated with the Bible Societies in this work of Bible distribution, carrying Testaments and Gospels with them on all their itinerating trips, selling at cost where people were able to pay and giving away where they are not. The Baptist missionaries on Panay and Negros, particularly, have emphasized this form of missionary work, translating and distributing many thousands of Testaments and portions. Mr. Leon C. Hills, of the Presbyterian Mission, writes :

“The distribution of the Bible is meaning much to the Visayan people. One not interested would

scarcely believe, should he hear, the extent of distribution the Bible has had in these parts. The sale of Bibles in Spanish, and of portions in Visayan, has been confined quite largely to the common people. The idea of having a religion in which they can read and think for themselves is marvellous in their eyes. The majority cannot read, but there are some in each village who can. To have the real Scriptures in their own tongue is so new that they have coined new words to express the idea. They come and ask for Belias and Bueno Gestimentos. We have sold every scrap of Scripture printed in Visayan. Scarcely a day passes that some one does not inquire for Belia in Visaya."

Third, The working of the Holy Spirit. It need hardly be said that no one of the other causes alone nor all together would have been effective without the presence and active exercise of the Holy Spirit. That the success of the work is primarily due to Him was never more evident. The Protestant movement has sprung up in dozens of places apparently without human agency. The missionaries who have worked hardest are the first to recognize and insist upon this great truth. The work in the Philippine Islands is preeminently a Divine work.

Other causes might be enumerated, but perhaps those which have been mentioned are the most vital, namely: a prepared people, an open Bible and a preached Gospel, all mightily used by

the Spirit of God. These forces have sufficed to transform other peoples, and they are repeating in the Philippine Islands the old, and yet ever new story of the triumphs of the Gospel.

In the words of Dr. Barbour—"The time is one for praise and prayer—for praise that results have been realized surpassing all that was dreamed when less than three years since, our messengers set out for these far-away Islands. God has given us good and true men and He has wrought with them in His own wonderful way. And with our praise we cannot fail to give ourselves to prayer, that larger reinforcement may come to the little company of workers facing so great a need; that the people called to suffer on behalf of Christ may prove steadfast; and that through leaders and people a great deliverance may come to all the peoples of all these Islands held so long in the region and shadow of death."

XXI

SOME FILIPINO PROTESTANT CHURCHES

THOUGH Protestantism in the Philippines is of such recent origin, it has already developed stable churches. When I was in the Philippines two years ago, I found flourishing churches already established and large buildings filled with their members and adherents.

The oldest regular Protestant congregation is probably that known as the Trozo Chapel (Presbyterian) in the Binondo quarter of Manila. Within three years after Dewey's defeat of the Spanish fleet, this Chapel had seventy-five communicants. I met the leading men of this congregation on several occasions and I was very favorably impressed by their intelligence and devotion. An excellent spirit of self-help was shown and there was a hearty disposition to contribute a considerable portion of a pastor's salary as soon as a suitable man could be found.

The largest Protestant congregation in Manila is the Tondo, the President of whose Board of Trustees is Señor Felipe Buencamino, former Secretary of State under Aguinaldo and generally regarded as one of the very ablest Filipinos in all the Islands. Of course, there are those who

doubt his sincerity in becoming a Protestant. But it is difficult to see what he has to gain in a worldly way from his identification with Protestantism. His profession of evangelical faith has cost him the friendship of many Filipinos who remain loyal to the Roman Catholic Church. While he now holds a public office, it is commonly believed that the Commission would have appointed him to a much higher post if he had not been such an active Protestant as to make him unpopular with the Catholic party. Yet his interest in our Church work does not lessen. He has become a communicant. He speaks for Christ, and prays to the edification of his brethren. Several Americans, not missionaries, told me that they believed him to be a changed man since his acquaintance with Mr. Rodgers.

This Tondo congregation has an interesting history. After the overthrow of the Spaniards, many of the notorious friars fled, fearing both the Americans, who were supposed to be hostile to their interests, and particularly the natives, whom they had so long plundered and oppressed. After a time, however, it became known that it was the policy of the American Government not to interfere in religious matters, and a report was circulated that the friars would return and be reinvested with their former power. The apparent influence of the Archbishop and the Apostolic Delegate with the American authorities strengthened this report.

The matter was discussed by the members and friends of the Federal Party, which was led by Buencamino. He decided that the most effective way of escaping the domination of the vicious friars was to connect themselves with the Evangelical Protestant Church, not as a political party, but as individuals. Accordingly Mr. Rodgers, the senior member of the Presbyterian Mission, was invited to call. He, of course, accepted the invitation, and after a personal interview, he was requested to address a meeting of the leading men. He earnestly counselled the total separation of the religious and the political movements, explaining that a union would be injurious to both. Buencamino accepted his advice, and soon afterwards the Federal Party formally disavowed all connection with the Evangelical Church. Many individuals, however, including Señor Buencamino himself, actively identified themselves with Protestantism.

In January, 1901, religious services were begun in the Rizal Theatre, in the section of the city known as Tondo, the Filipino proprietor giving the use of the great building every Sunday morning, rent free. From the beginning, the financial management of the congregation has been vested in a board of twelve Filipino trustees, headed by Señor Buencamino, and they pay all bills.

It is a mistake to suppose that this congregation is "a politico-Protestant movement." It has no connection whatever with a political move-

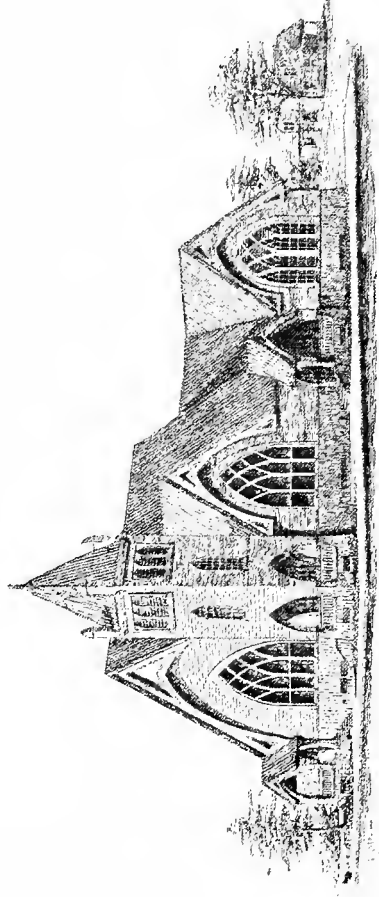
ment. Not only has the Federal Party officially disclaimed it, but all the original political features have dropped out, and many who first came from political motives no longer attend. Mr. Rodgers, so far from having only a nominal relation to the church, is, by the cordial and loyal desire of the people, in full control of all the spiritual work and preaches regularly every Sunday to a congregation of about five hundred, and on special occasions of over a thousand.

The people soon began to desire a church edifice. They gratefully appreciated the generosity of their Filipino host, but all sorts of theatrical performances were given in the same theatre Sunday afternoons and evenings and they naturally felt that the associations of such a place were necessarily far from religious. At a conference with twenty-eight selected leaders representing all the groups in Manila and its vicinity, the opinion was unanimous that the Tondo congregation was the one which needed the first building. "We should not go on worshipping God in a theatre," they said. "It is not fitting and it brings Protestantism into reproach of a community which is accustomed to churches. We must have a tabernacle for God."

The site desired was near the Rizal Theatre. It is the centre of the largest native population in the city, in the region where our work is most successful and promising, about a mile from the nearest church of any other denomination, and on such a street as I did not expect to find anywhere in

Asia, the Paseo Azcarraga, nearly as broad as Pennsylvania Avenue in Washington, and with a double track street car line.

Thus far, not a word had been said about help from America, and I asked how much the people could raise. Señor Buencamino said that most of the people were poor, but that he would give \$1,000, Mexican, a year for two years, and that he thought 400 members would give a Mexican a month, so that, with some gifts which he hoped to obtain from relatives, he believed that the people would raise \$6,000, Mexican, a year for two years. I then said: "If the Board in New York will buy the land, will the Board of Trustees agree to canvass immediately for funds, as Señor Buencamino has suggested?" After full and eager discussion, in which there was no dissenting voice, this was enthusiastically agreed to. Throughout the entire conference there was not a trace of a disposition to lean unduly upon the Board, but, on the contrary, a most gratifying spirit of independence was manifested. The new edifice is now completed, a handsome church at the intersection of the two main thoroughfares of the Tondo district of the city, built of American fir, seating about 500 in the main auditorium and 350 more in the adjoining Sunday-school room, and costing, including \$3,000 for the land, about \$16,000, gold. It is notable as the first Protestant church edifice in the Philippine Islands, though numerous chapels have been erected.



TONDO CHURCH (PRESBYTERIAN), MANILA
First Protestant Church in the Philippines

The author can never forget one of the Methodist congregations which he visited in Manila. The spacious room was literally packed with attentive Filipinos. The Rev. J. L. McLaughlin was in charge of the service. It was worth crossing the China Sea to hear the inspiring singing of that great congregation, to see their manifest devotion and to watch their hearty response to the message of the Gospel.

These churches are typical of many that have already been established in various parts of the Islands. I have referred elsewhere to the great congregations of the Baptists and Presbyterians in Jaro and Iloilo, and exceedingly interesting churches are being rapidly developed at Dumaguete, Cebu and numerous other places. The vigor of these young churches is fresh proof, if that were needed, that Protestantism has taken firm root in the Philippine Islands.

There is something very beautiful about the faith of these new converts. The message of the Gospel goes straight to their hearts and it strangely moves them. A missionary writes :

“These people are by nature very eloquent. As the truths of God’s word sink deeper and deeper into them, and as the Spirit of God in answer to earnest prayer reveals His wonderful love and salvation to them, they forget themselves, and speak with a power, that not only astonishes their countrymen, but even us at times. We have a prayer-meeting (for native Christians only) once a week,

and we have never attended greater spiritual feasts. These simple people take God at His word, and He honors their faith. It is not sentimentality but faith born of a knowledge of God's word, which they are studying earnestly."

The development of these new churches in Christian character and the raising up for them of an adequate ministry are tasks which call for patient and persistent effort. These Filipino Christians will probably make mistakes. The Christians to whom Paul wrote in the first century made them, and so have we. We cannot reasonably expect Filipino converts, just emerging from ages of superstition and ignorance in which they knew almost nothing of the Bible, to exhibit a consistency and stability of Christian life to which Christians in Europe and America have but imperfectly attained after centuries of experience and teaching. All children stumble and fall occasionally in learning to walk, and the oldest Filipino Protestant is not yet six years old. They need, not blame for blunders, but a generous measure of sympathy and help and prayer. That the Filipino Christians will walk, in due time, in the vigor of Christian manhood, I am fully persuaded. Meantime, "if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Let us "bear one another's burdens and so fulfill the law of Christ."

XXII

CHURCH ORGANIZATION AND PROPERTY

CHURCH organization, thus far, has naturally been modelled after that of the American denominations to which the missionaries belong. It could hardly be otherwise at first. But there is a strong feeling among some of the missionaries, that all the details of ecclesiastical organization which were, in some respects at least, affected by the European and American conditions out of which they were developed, should not be authoritatively imposed upon the infant churches in the Philippines.

In the language of the Presbyterian Board of Foreign Missions, "ecclesiastical organizations should not be developed prematurely or in excess of the real needs of the native church or the capacity and demands of its spiritual life, and in no case should cumbersome and hampering institutions be established. It is inexpedient to give formal organization to churches and Presbyteries after American models, until there is manifest need therefor and such forms are shown to be best adapted to the people and the circumstances. The Board believes that the ends of the work will best be attained by simple and flexible organ-

ization adapted to the characteristics and real needs of the people, and designed to develop and utilize spiritual power rather than merely or primarily to secure proper ecclesiastical procedure. It approves of arrangements like the 'Session' in Korea, in place of the Presbytery, and of leaders in many missions in place of formal, settled preachers, wherever such devices secure the desired ends, and promote simplicity, growth and zeal."

The thought of some of the missionaries on this subject is suggested by the following extract from a paper read before the Manila Ministers' Association, by the Rev. James B. Rodgers:

"As soon as there are a few churches in any district, let representatives of these churches meet regularly for conference and mutual helpfulness. Such conferences would develop, naturally, into truly representative bodies, which would soon grow into provincial and then into national assemblies. The foreign missionary should be on the outside of this organization. He should exercise no authority except over such workers as may be employees of distinctly missionary enterprises, such as schools and colportage work. He can be an advisory member and exercise quite as much influence in that way as when he has a vote. If the foreigner is a member of the church court, then the native feels no responsibility for a long time, and simply does what he is told to do. When he does attain a spirit of independence, he is often

apt to use race and not reason as his motive. The attitude of the different missionaries should be that of helpers and advisers, rather than of dictators. They should work along as evangelists, not as pastors, opening new fields, raising up new churches, advising the people and caring largely for the educational work, and especially the theological training of the ministry. Up to the time that the individual churches are able to support themselves, either spiritually or financially, I think it would be well to keep them under Mission direction.

“As for their government during this period, the less and the simpler the better. I think that sometimes the Missions have attempted to put too large an armor on the little churches and have felt that because the system of church government that they follow is good at home, therefore it should be worked down to its minutest detail on the mission field. Why not do as the apostles did, and appoint earnest laymen as church officers, calling them elders, or deacons, or stewards, or wardens, or whatever term seems best? The Filipino system of government by *cabozaz de barangay* is similar; and, as Paul used the existing system, why should we not adapt the social habits of the country to our needs? As soon as churches reach a stage of self-support, they should be made members of the national Church. It would be a reward to hold before them. A Board of Home Missions and a Publication Committee could be easily formed

and the work of spreading the Gospel taken up by them.

“There are, of course, many difficulties that can be seen even now, and without doubt, many more will appear as the work develops. I sincerely believe, however, that they will not be as great as those that have accompanied the old system that rules in many of the mission fields. This plan conserves the independent action of the missions and at the same time opens the way for the growth of an independent, self-directing, self-supporting Filipino Church.”

A delicate question may arise as to the title of Protestant Church property. The Roman Catholic Church kept all property in the name of its bishops. The courts have recently sustained its claim that all property acquired for church purposes belongs to the Church, even though all the people who gave the money become Protestants. Thus many of the Filipinos find themselves shut out not only from their churches but also from their schools, cemeteries and a large amount of other valuable property for which they furnished the funds. Made sensitive on this subject by this bitter experience, they may not consent to have the title to all Protestant Church property solely vested in another outside religious corporation in which they have no voice. On the other hand, the Mission Boards cannot risk a repetition of the American Board's experience in Japan by prematurely giving the title to the Filipinos.

This point will have to be prudently managed to avoid offense. It might be wise to tell the Filipinos that the Boards cordially acquiesce in their holding the sole title to all the property which they fully pay for and fully maintain, the Boards in turn to hold the property for which they provide more than half the funds. When the contributions of the Filipinos equal one-half the cost, let the title be held jointly by the Board and by the duly authorized native body.

The buildings which represent the largest proportion of American funds will probably be at the central stations where property is too expensive to be wholly provided at once by the young Protestant community. But the Missions wisely propose that, as a rule, the outstation churches shall be provided by the people. A surprisingly neat and commodious chapel can be cheaply built out of the bamboo and nipa of which the people construct their own houses. Such buildings are no longer allowed within the fire limits of cities, but they can be erected in all the outstation towns.

But we must not expect too much from the people at first. The war with its destruction of property, its withdrawal of able-bodied men from peaceful pursuits, its prevention of the cultivation of the soil, and its enforced tribute to insurgent chiefs, has impoverished the country. The rinderpest has swept off much of the live stock, thirty-four of the fifty-one towns in the single Province of Iloilo having reported to the Governor a loss of

35,000 carabao (water buffalo), while a large part of the property remaining, including vast areas of the best land, is held by the Roman Catholic Church. Time will be required for readjustment to normal conditions.

But this does not mean that the principle of self-support should be ignored. We should start right. Painful experience in other fields has shown that if mission work is begun wrong, it is exceedingly difficult to change it afterwards. The Filipinos have been taught by the friars to give heavily for the support of their religious institutions. Priestly extortion is a reason for moderation and justice in our work, but not for going to the other extreme of furnishing everything for nothing. The natives expect to pay, and unless we spoil them by an ill-advised charity, which will seriously embarrass the future work and retard the development of a self-supporting church, they will be very grateful for a reduction from the Roman Catholic to the Protestant standard. The moral effect of such a reduction will be as great and far more beneficial to all interests concerned than a pauperizing policy of absolute charity.

The law under which Protestants can hold property was framed by that accomplished jurist, Governor Taft, when his attention was called to the fact that under the old Spanish laws the Roman Catholic Church was the only religious organization which could secure title. It is as follows :

“An Act Authorizing the Holding of Land by Religious Corporations or Associations of Whatever Sect or Denomination.

“By authority of the President of the United States, be it enacted by the United States Philippine Commission, that—

“WHEREAS, Under the Spanish *régime* and law it was not lawful for any church or religious association except the Catholic Church and its dependencies to hold land in the Philippine Islands for the purpose of the construction of churches, parsonages, or educational or charitable institutions, and

“WHEREAS, By the Treaty of Paris the Philippine Islands passed under the control of the United States, which recognizes no state religion and treats all sects and denominations alike, therefore :

“SECTION 1.—It shall be lawful for all religious associations of whatever sect or denomination, whether incorporated in the Philippine Islands or in some other country or not incorporated at all, to hold land in the Philippine Islands upon which to build churches, parsonages, or educational or charitable institutions.

“SEC. 2.—Such religious institutions, if not incorporated, shall hold the land in the name of three trustees for the use of such associations ; the trustees shall be selected by the directing body in the Philippine Islands for such associations, and vacancies occurring among the trustees by death,

resignation or other cause shall be filled in the same manner as the original selection.

“SEC. 3.—All laws in conflict with the provisions of Sections 1 and 2 hereof are hereby repealed.

“SEC. 4.—The public good requiring the speedy enactment of this bill, the passage of the same is hereby expedited in accordance with Section 2 of ‘an act prescribing the order of procedure by the Commission in the enactment of laws,’ passed September 6th, 1900.

“SEC 5.—This act shall take effect on its passage. Enacted October 19th, 1901.”

XXIII

MEDICAL MISSIONS

MEDICAL work is as necessary in the Philippines as in other mission lands. Manila, it is true, may be an exception, for there the number of physicians in private practice is already considerable, and it will doubtless increase. There are several large and well equipped military hospitals in which civilians are, within reasonable limits, received as private patients, an excellent Women's Hospital for foreign women, public hospitals for lepers, fallen women, contagious diseases, etc. Drug stores are numerous, and the sanitation of the city is admirably looked after by an efficient Board of Health. The Government intends to see that necessary hospital facilities are provided in Manila. There is, therefore, no special field for medical missions in the capital, unless private Christian philanthropy may, without drawing upon missionary resources, choose to establish hospitals after the model of similar institutions in our American cities.

In the provincial towns, however, medical work is as needful as anywhere in the world. Many of the diseases that are common in America prevail in the Philippines, some of them in an aggravated

form, besides other diseases of a more malignant character which are peculiar to the tropics. Then there are many lepers scattered through the Islands. The American authorities at first supposed the number to be about thirty thousand, but further investigation has led to the belief that the real number is nearer ten thousand. There are hospitals in which they are supposed to be segregated in Manila, Cebu and Palestina. But I saw lepers begging in several of the market towns and country villages. The Government has now decided to establish a leper colony on the island of Culion in the Calamianes group, and \$50,000 have been appropriated for the necessary buildings. Minor diseases are legion and are almost wholly uncared for. A missionary recently reported that on one small island which he visited, nearly the whole population had the itch and that neglect and filth had resulted not only in a loathsome condition but in great suffering. Everywhere, especially in the smaller outlying towns and in the villages, the traveller sees sore eyes, untended ulcers, scrofulous sores, deformed limbs and angry abscesses.

The masses of the people know as little about the proper treatment of diseases as those in China, and they suffer as much from them. True, there are in the larger towns a few Spanish or Mestizo physicians, while at military posts the army surgeons have been kind to both foreigners and natives. But such service is necessarily confined to a few

places, is purely professional, does not reach the poor, save in some epidemic of plague or small-pox, and, in the case of the Spaniards and Mestizos, is, as a rule, painfully unsympathetic and incompetent. The relief thus afforded is far less than in India, where the legitimacy of medical missions is unquestioned.

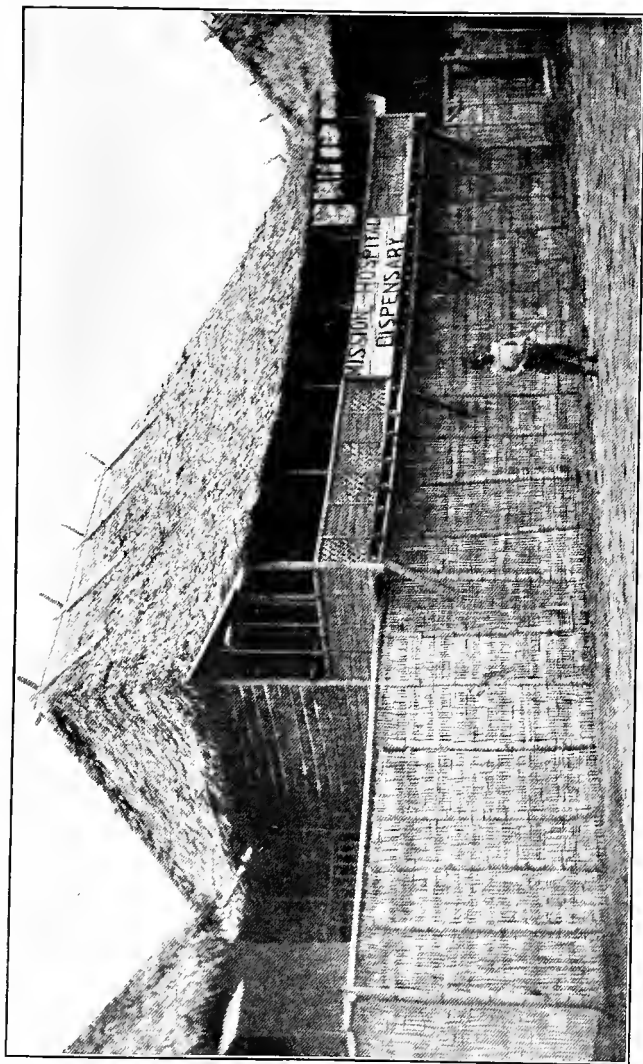
In such a land, the sympathetic ministries of the medical missionary are greatly needed. He can do much to alleviate suffering among the poor, and working in the spirit as well as the name of the Great Physician, he can do much to disarm opposition, dispel prejudice and secure a kindly hearing for the Gospel.

Protestant medical missions in the Philippines were first planned by the Presbyterian Board of Foreign Missions, which on December 18th, 1899, authorized "the opening of medical work in the Philippines as soon as the best place or places shall be found therefor." This Board has since opened medical missionary work at Iloilo, Dumaguete and Cebu.

Thus far, the only medical work undertaken by other denominations is that of the Episcopal Dispensary of Luke the Beloved Physician in the Binondo District of Manila, where the dispensary is an important feature of the large settlement house work which the Episcopalians are developing. Doubtless other medical missionary work will be undertaken in time by several of the mission Boards.

The first Protestant hospital erected in the Philippines was the Presbyterian Hospital at Iloilo in 1901. It is a model of its kind that might well be imitated in other places. Instead of calling on the Board for an appropriation, Dr. J. Andrew Hall and Mr. Hibbard canvassed the local community, setting forth the advantages of a hospital in such effective ways that the entire sum requisite was subscribed, Chinese, Filipinos, Mestizos, Spaniards, Americans and Englishmen contributing. The amount was not large, but in that respect, also, Dr. Hall showed his good sense. An expensive institution was not required at first. Land was leased for two years at \$3, Mexican, a month, and for \$550, Mexican, a neat building of bamboo and nipa was erected. It includes a dispensary, reception room, operating room, and two small wards of four beds each, one for men and one for women. This plant serves admirably for a beginning, but a more permanent one will soon be needed. The dispensary attendance often reaches a hundred and fifty in a single day, and the hospital is powerfully aiding the mission work. In-patients pay ten cents a day for their food, and dispensary patients furnish their own bottles and pay something or nothing, as they are able, usually the latter. A native helper and his wife live in the hospital, and every patient hears the Gospel in some form.

There are *medical* missions and *medical missions*. The true medical missionary practices the



PRESBYTERIAN HOSPITAL, ILOILO
The first Protestant Hospital in the Philippines

latter. He does not argue "that the ordained man should look after the souls, while the physician cares for the bodies." He talks with individuals, leads prayer-meetings, conducts inquirers' classes, and takes his turn in preaching. The suffering patient is thinking not of his spiritual, but of his physical disease. To him the foreigner who can relieve that is the great man. If the medical missionary leaves the treatment of the spiritual malady to some one else, who, perhaps, is personally unknown to the patient, and who, even if known, has no special claim upon him, the patient inevitably concludes that the physician himself regards the spiritual as of comparatively minor importance.

I believe that everywhere, as in Iloilo, the medical missionary should have the direct charge of and should actively participate in the evangelistic work of the hospital and dispensary. He may, and usually should, have assistance, but the spiritual influence of the physician in charge should pervade every department. Such work as Dr. Hall's is a powerful factor in disarming prejudice and opposition, in creating evangelistic opportunities, and in reenforcing the general work and purpose of the mission. For such medical work there is ample room and great need in dealing with the antipathies of a semi-Romish, semi-heathen population. Unquestionably this hospital has powerfully promoted the conditions which have made both the Baptist and Presby-

terian work so successful in the Province of Iloilo.

I asked not only missionaries but army surgeons whether women physicians are required to reach women who are inaccessible to men physicians as in China and India. The answers were unanimous in the negative, all physicians, both military and civil, declaring that women patients are as accessible to men physicians as in America, and that they do not show the slightest reluctance in calling upon them. Still, similar conditions do not bar women physicians in the United States and they are not likely to do so in the Philippines.

XXIV

THE PUBLIC SCHOOL SYSTEM

THE educational problem is a large one. Under Spanish government, by a royal decree issued in 1817, schools for both sexes were to be opened in all convents. Schools soon became numerous, the theory being one male and one female teacher for each 5,000 people. They were of course, exclusively controlled by the Roman Catholic Church.

As to their value, Captain Albert Todd, then in charge of the Department of Public Instruction, officially reported to the Secretary of the Military Governor, August 17th, 1900: "The supplies were generally of inferior character, the text-books being mainly pamphlets, poorly printed, and capable of imparting but meagre knowledge. Moreover, much of this instruction was on religious subjects, embodying the tenets of the Roman Catholic Church."

This opinion is in harmony with reports from army officers in various parts of the Islands. Brigadier-General J. F. Bell declared that "they (the schools) simply make a showing, and serve to keep children out of mischief, only teaching them a few calisthenics and to chant a few prayers in native dialects." Lieutenant Russell C. Langdon

said that "these schools seem to be generally the informal gathering of a few pupils in each case for instruction during a portion of the day, under some one of sufficient education who earns some little extra money in this way."

The schools conducted by the Jesuits were by far the best and a few of them did fairly good work. But the report of Brigadier-General W. A. Kobbe on the 175 Jesuit schools in Mindanao and Jolo states that "the parish priest was inspector of schools for the village where he resided, and he gave the examinations, quizzes in religion, and awarded rewards and demerits at the end of each term. The teachers report to him. . . . This system in its practical working might be compared to American systems 100 years ago, the teacher doing too much and the pupils too little. In spelling, he calls out the word and they repeat after him; in reading, the teacher reads a line and the children repeat it in chorus. Under the eye of the priest, the religious portion was too much developed, and teachers now employed still make religion and prayer the centre of the course, barely touching other subjects. The pupils all sit on long benches and recite in chorus, the section being heard standing, and making such a din that the others can do little more than listen to them."

The Taft Commission sums up the testimony as follows: "It has been stated that in 1897 there were in these Islands 2,167 public schools. The ineffectiveness of these schools will be seen when

it is remembered that a school under the Spanish *régime* was a strictly sectarian, ungraded school, with no prescribed course of study and no definite standards for each year, and that they were in charge of duly certificated, but hardly professionally trained or progressive teachers, housed in unsuitable and unsanitary buildings. It is stated on good authority that when the Spaniards came here, several of the tribes of the Philippine Islands could read and write their own language. At the present time, after 300 years of Spanish domination, the bulk of the people cannot do this. The Spanish Minister for the Colonies, in a report made December 5th, 1870, points out that, by the process of absorption, matters of education had become concentrated in the hands of the religious orders. He says: 'While every acknowledgment should be made of their services in earlier times, their narrow, exclusively religious system of education, and their imperviousness to modern or external ideas and influences, which every day become more and more evident, rendered secularization of instruction necessary.' "

All this accords with the statement made to me by a prominent Filipino official, that the typical school was little more than a poor church school, devoting to the catechism the greater part of the short daily session.

The American authorities quickly realized that better educational facilities were indispensable, and accordingly they determined to introduce

the American system of free, non-sectarian public schools. By direction of Major-General Otis, who was then Military Governor, and to conciliate the Roman Catholics, Father McKinnon, a Roman Catholic army chaplain, undertook the establishment of public schools in Manila, which was then practically the only place where the military conditions permitted such peaceful work. He was soon succeeded by Mr. George P. Anderson, under whom the zone of school work was gradually widened till it included several places outside of Manila. March 30th, 1900, General Otis formally constituted a Department of Public Instruction for the Islands, and placed Captain Albert Todd, of the Sixth Artillery, in temporary charge. He secured reports and opinions from army officers in various parts of the Islands, and recommended:

“1. That a comprehensive modern school system for the teaching of elementary English be inaugurated at the earliest possible moment, and that attendance be made compulsory wherever practicable.

“2. That industrial schools for manual training be established as soon as a fair knowledge of English has been acquired.

“3. That all the schools under Government control be conducted in the English language so far as in any way practicable, and that the use of Spanish or the dialects be only for a period of transition.

“4. That English teachers, well trained in

primary instruction, be brought over from the United States in sufficient numbers to take charge of the schools in larger towns at least.

"5. That a well equipped normal school be established for instructing natives to become teachers of English.

"6. That in the larger towns, a portion at least of the schoolhouses be modern structures, plainly but well and properly equipped.

"7. That the schools supported by the Government be absolutely divorced from the Church. If the natives desire schools in which religious instruction is to be given, that they furnish the entire support of same from private resources."

These recommendations have been substantially followed by the Civil Commission under Governor Taft. September 1st, 1900, Dr. Fred W. Atkinson, formerly principal of the High School of Springfield, Mass., assumed the office of General Superintendent of Education, and January 1st, 1901, the Taft Commission enacted a general school law which, in addition to defining the principles and regulations of the public school system, gave the General Superintendent power to determine the qualifications of and to appoint all subordinate superintendents, teachers and clerks; to prescribe their duties and, within certain limits, their salaries; to fix the curriculum for schools of all grades; to determine in what towns secondary schools shall be established; to prescribe plans for the construction of schoolhouses to be built by

the municipalities; to make all contracts for school supplies; to determine the towns in which English teachers, to be paid out of the Insular Treasury, shall teach, exercising his discretion in favor of those towns showing their loyalty to the United States by their peaceful condition, and in favor of those towns which shall construct and maintain suitable schoolhouses by local taxation or contributions;” and to “exercise general supervision over the entire department.” In the discharge of these very extensive powers, he is assisted by a “superior advisory board of four members to be appointed by the Commission,” the General Superintendent, however, being *ex-officio* chairman, so that he virtually has *carte blanche* in organizing and conducting the public school system of the Islands.

The Archipelago is divided into ten school divisions, the city and *barrios* of Manila constituting one. Schools are to be established “in every pueblo of the Archipelago where practicable.” All primary instruction “shall be free,” and authority is given to the General Superintendent of Public Instruction to obtain from the United States 1,000 trained teachers.

Under this authority, 850 American teachers had already arrived at the time of my visit, while about 200 soldiers had been detailed to teach in the smaller towns, pending the arrival of more teachers from America. There are, besides, nearly 5,000 Filipino teachers employed, 2,000 of whom

receive daily instruction in the English language, which they manifest great eagerness to acquire. Altogether, therefore, over 6,000 teachers, foreign and native, are at work in the public schools—a marvellous record of educational enterprise, and still the number is not adequate to supply the towns which are calling for schools.

Yet care is exercised in making selections. Superintendent Atkinson told me that 15,000 applicants were examined in making 500 actual appointments. The qualifications required are: (1) Either normal or college graduation or an equivalent education; (2) At least two years' successful experience in school work; (3) Two references who can vouch for moral character and personal habits; (4) A satisfactory examination in arithmetic, political and physical geography, American history and government, general history and current topics, English composition, dictation and grammar, physiology and hygiene, algebra, school methods and management; (5) A physician's certificate of good health; (6) A contract to serve two years, and accept whatever location may be assigned.

September 1st of the present year, 1903, the whole force of teachers was placed in the classified civil service and hereafter the examinations and appointments will be conformed to the rules of the Philippine Civil Service Board.

Thus far, most of the schools are of primary grade, only a few intermediate classes having been

formed. This is partly, though not wholly, due to the ignorance of the pupils, for as all instruction is in English, which very few of the children understand, and as almost none of the American teachers can speak Spanish or the native languages, teaching, necessarily, begins with A B C's, and with object lessons. Great emphasis is being laid on this primary training so that a sound foundation may be laid.

But the system includes a comprehensive scheme of higher education, which will be developed as fast as pupils are prepared for it. There is to be a University in Manila, with an auxiliary high school "giving general, industrial and commercial instruction" in each provincial capital. In addition, there are to be a Normal school and a Trade school in Manila, an Agricultural College at some point on the Island of Negros, probably at Bacolod, and trade schools at Dagupan (Luzon), and Tacloban (Leyte). All these trade or industrial schools will teach carpentering, plumbing, printing, mechanical drawing, etc. The Commission also recommends the opening of a military school in Manila. A Nautical School with a three years' course has already been started (December 15th, 1899), and the Commission adds that "eventually orphanages, reform schools, schools for the deaf and dumb and blind, supported by public funds, will have to be established."

This elaborate system for giving the Filipinos a better education is costing a sum which is in strik-

ing contrast with the comparative pittance which the Christian people of the United States are expending for giving the Islanders a purer religious faith. The Government pays the travelling expenses of teachers from their homes in America to the place where they are to teach, and monthly salaries of from \$75 to \$125, gold. The General Superintendent receives \$6,000, the City Superintendent of Manila \$3,000, and the Division Superintendents a lesser sum fixed by the General Superintendent. Dr. Atkinson told me that the annual pay roll is now \$1,000,000, gold. In addition, \$400,000 have been appropriated for the erection and equipment of school buildings, \$220,000 for supplies and text-books for the current year, \$25,000 for the Manila Normal School, and \$15,000 each for the Manila Trade School and the Negros Agricultural College, a total of \$945,000 more, or a grand total for the year of nearly \$2,000,000.

And yet as in missionary work, the aim is self-control and self-support. The Manila Normal School is specifically "for the education of natives in the science of teaching." The development of such teachers is a prominent feature of the plan. All the properly qualified ones that can be found are now employed, and it is the intention to largely use native teachers as rapidly as they can be developed. In each municipality there is to be a local school board, consisting of four or six members, in addition to the presidente or alcalde of

the municipality, who shall be a member ex-officio. One-half of the members, except the member ex-officio, shall be elected by the municipal council, and the remaining half shall be appointed by the division superintendent.

As far as practicable, school buildings are to be provided by the local communities, either by rent, purchase or erection. I saw several buildings constructed of the bamboo or nipa used by the common people for their homes. Two buildings are required, no matter how small the school, for the customs of the country require the separation of the sexes, though in several schools that I visited the two buildings are on the same lot. The people must help, too, in meeting the current expenses. The act provides that "every pueblo shall constitute a school district and that it shall be the duty of the municipal council thereof to make as ample provision as possible by local taxation for the support of all the schools established within its jurisdiction. In exceptional cases, where the topography of the country or the difficulty of communication between parts of the same pueblo require it, the division superintendent may attach a part of one pueblo to the school district of another, and shall in such case fix the amount which it will be just for the municipal council of the former to contribute to the annual school expense of the latter."

Considering that attendance is not compulsory, the attendance on the public schools is encourag-

ingly large. In Dumaguete, I found an enrollment of 250 in the boys' school and 203 in the girls'. In Iloilo, there were 405 names on the records of the boys' school and 100 on those of the girls'. The average attendance in these schools is eighty per cent. of the enrollment. A recent school census showed 1,700 children in Iloilo between the ages of five to sixteen, of whom about 300 are bound servants. In other words, out of a possible 1,400 children, 505 or about thirty-six per cent. are voluntarily attending the American public schools, and if we allow, not only for the bound servants, but the sick and crippled, the proportion will be increased.

This is certainly a significant showing, especially as there are in addition night schools three evenings of each week, which are largely attended by those over sixteen who desire to learn English. According to the latest reports of the Department of Public Instruction, 150,000 pupils are enrolled throughout the Islands, and the actual daily attendance is 75,000, an average of about seventy-five for each foreign teacher. It is probable that a natural curiosity regarding "some new thing" and an ambition to acquire the language of the new rulers have something to do with this attendance, and that after the novelty wears off there may be a reaction, unless a compulsory school law is enacted, which, indeed, Superintendent Atkinson strongly recommended. Still, the people never manifested such an eagerness to acquire the lan-

guage of their Spanish rulers, while the American policy of filling all practicable posts with Filipinos will operate as a permanent incentive to the study of the language which will be more and more essential to preferment.

School superintendents and teachers uniformly said, in answer to my questions, that the children are, as a rule, bright and quick to learn. Lieut. Russell E. Langdon writes: "After close observation, I am of the opinion that the Tagalog children between the ages of six and sixteen are very bright and apt at acquiring languages, even though their intellectual faculties may become comparatively inferior as they become adults."

Thus far, however, the test can hardly be considered complete, for the studies are necessarily those which call into action memory and imitation, faculties in which the Filipino excels. It remains to be seen what the youth can do when he passes beyond the stage of mechanical memorizing. He has never been trained to hard, steady mental application, to which, indeed, he is constitutionally as averse as he is to plodding manual labor. The school authorities recognize this by widely circulating a leaflet by Molton A. Colton, which begins by stating that "apparently anything but memorizing is wholly contrary to the spirit and practice of any instruction hitherto given in Philippine schools. So strong a hold has this method obtained that it is not merely inertia which we must overcome, but a real antagonism. Of course

this work must be done by degrees, as it has already begun. The evolution must be slow, so as to give no violent wrench to the existing instruction, and in time it will develop into a new one."

Meantime, as an indication of what a Filipino youth can do, I was shown the following address, presented by a boy of twelve years of age to Governor Taft on the occasion of the visit of the Civil Commission to Lawag, September 20th, 1901 :

"Sir—I am delegated by my master, with the approbation of my fellow-scholars, to welcome you here, as representative not merely of the President of the United States, but of the great American nation also. We welcome you here for many reasons, of which I will state but two :

"Firstly, because your presence here indicates the reestablishment of peace and the inauguration of a system of government which declares that those who are fortunate enough to be sheltered by it shall enjoy the rights of life, liberty and the pursuit of happiness.

"Secondly, because the teachers and scholars of Lawag have here now an opportunity of publicly expressing their sense of gratitude to the American people for their generous interpretation of those principles to which I have just referred ; for their lavish expenditure on public instruction ; for their appointment of so many American teachers to assist, not to supplant, our native teachers ; and for their provision of the best educational books in the world. I am happily too young to speak

from wide experience of bygone times. The past is better irrevocable. The future alone is ours. You are now putting into our power, for the first time in the history of our race, the opportunity for individual judgment and intellectual development which will enable us in the ample pages of knowledge, aided by wisdom and by moral sincerity, to demonstrate eventually our equal position with our fellow-citizens in the United States.

“Our fathers have told us that the ancient system of education was such as to render us inevitably an inferior race; that reproach cannot be repeated hereafter, except through our own fault. If we, as Filipinos, remain inferior, we shall have no one on whom to saddle the blame, for the fault and the shame will be ours, and ours alone. Speaking for my fellow-scholars of the public schools of Lawag, I trust that, with God’s grace, by our own steadfast efforts, by perseverance, by industry, by integrity, by loyal and mutual coöperation, we shall justify those generous efforts and sacrifices that the American people are making on our behalf. Our patriotism can be most worthily and gloriously demonstrated in our persevering and ardent pursuit of such knowledge as shall indisputably evidence the equality of the Filipino with all other people who enjoy their liberty under the Stars and Stripes of America.”

I am naturally of a confiding disposition, but the assumption that a twelve year old Filipino prepared those Johnsonian sentences unaided is a

little too much for my credulity. The style suggests an old time Presidential message to Congress rather than the natural expression of a youthful Malay.

The superintendents and teachers in the Philippine Islands should have the cordial support of the American people, irrespective of creed. Amid conditions of almost unparalleled difficulty, they are toiling to establish free schools in a land which sorely needs them. In my examination of them I found little to criticise and much to commend. The officers and teachers whom I met impressed me as men and women of high character and intelligence, good representatives of the best type of American citizenship and culture. As an American, I am proud of them and of the superb service which they are rendering to the Filipinos and to our country.

XXV

PROTESTANT MISSION SCHOOLS

It may be asked—With such an elaborate system of public schools under American management, why should we have mission schools?

I answer—For the same reason that we must have Christian schools in the United States, where the same system of free public schools and universities has had complete development; for the same reason that we are compelled to have them in India and Japan, where Government schools are numerous and excellent.

All experience has shown that education cannot safely be left to secular authority. Religion is an indispensable element in the development of character, and the State ignores it. It is true, many of the teachers in secular schools are Christians; but they have no right to take their Christianity into the class-room, and we have no security whatever concerning the religious attitude of their successors. Public institutions are wholly intellectual and secular, and are meant to be, and the world has learned by sad experience that such an education is not a sufficient safeguard against danger. Greek and Roman culture were at their highest point of development when the ancient world was

literally rotten with vice. The student of the Renaissance knows that Italy was never worse morally than in the period famous for its revival of classic learning. "Under the thin mask of humane refinement," says the historian Symonds, "leered the untamed savage; and an age that boasted not unreasonably of its mental progress, was at the same time notorious for the vices that disgrace mankind."

It has been shown over and over again that high intellectual culture may coexist with depraved morals and an effeminate character. Knowledge is power, but it depends altogether upon the principle which controls it whether it is a power for good or a power for evil. The Rev. Dr. Herrick Johnson put this vigorously when he said: "The archangel Michael and the arch-devil Lucifer may have the same intellectual ability and the same intellectual attainments, but the fidelity of the one and the disobedience of the other make Heaven and Hell. Unless knowledge ripens into moral force it becomes the tool of selfishness and sin. Corrupted intelligence is worse than misled ignorance. Knowledge perverted is misused power. Give the printing-press to vicious men, and they will only do harm with it.

"There is to-day a superstitious faith in spelling-books. Men who ought to know better will tell you with census tables and statistics of all kinds in hand, that ignorance is the cause of crime. But if statistics are to be our guide, it is no more a

cause than dirtiness of skin, or a want of a change of clothing. Ignorance is only one of many concomitants of crime. It is purely a random inference of careless writers, that because ignorance and crime are often found together, therefore ignorance is the cause of crime."

If we want Filipino boys and girls to become good men and women, we must educate their souls as well as their heads. Morality is founded upon religion, and can never be separated from it. "We cannot make children honest by teaching them the multiplication table, nor virtuous by teaching them grammar, nor benevolent by teaching them geography." They must be taught the religion of Christ.

And that religion must be avowed. Dr. Johnson is right in saying that "the Christian religion cannot be relegated to the common ground of other beliefs and opinions in a school without a certain something possessing the air which is hostile to religion. And the school years are the impressible years. Their character forms fast. As young men are in moral bent and conformation when graduating, so as a rule they stay. Christianity must not be dumb, therefore, during these years devoted to science and culture, nor a tolerated thing, speaking with bated breath, but an officially recognized and welcome ally of learning within the classic walls." As President McCosh says, "Positive religious belief, being left out by the wise heads of the colleges, will be regarded as

antiquated and effete, like the superstitions of ages past. It cannot create the interest which the retained studies do, and it will be looked on as belonging to the past, and having no place in these enlightened times."

That the necessity for Christian schools, which is so strong in the United States, is not less strong in the Philippine Islands will appear from a perusal of Section 16 of the School Law enacted by the Philippine Commission January 1st, 1901 : It reads :

"No teacher or other person shall teach or criticise the doctrines of any Church, religious sect or denomination, or shall attempt to influence the pupils for or against any Church or religious sect in any public school established under this act. If any teacher shall intentionally violate this section, he or she shall, after due hearing, be dismissed from the public service. Provided, however, that it shall be lawful for the priest or minister of any Church established in the pueblo where a public school is situated, either in person or by a designated teacher of religion, to teach religion for one-half an hour three times a week in the school building to those public school pupils whose parents or guardians desire it and express their desire therefore in writing filed with the principal teacher or the school, to be forwarded to the Division Superintendent, who shall fix the hours and rooms for such teaching. But no public school-teacher shall either conduct religious exer-

cises or teach religion or act as a designated religious teacher in the school building under the foregoing authority, and no pupil shall be required by any public school-teacher to attend and receive the religious instructions herein permitted. Should the opportunity thus given to teach religion be used by the priest, minister, or religious teacher for the purpose of arousing disloyalty to the United States, or of discouraging the attendance of pupils at such public school, or creating a disturbance of public order, or of interfering with the discipline of the school, the Division Superintendent, subject to the approval of the General Superintendent of Public Instruction, may, after due investigation and hearing, forbid such offending priest, minister or religious teacher from entering the public school building thereafter."

Let us not harshly criticise the Commission and the school authorities for this total secularization of the public educational system. The Roman Catholic priests wish to control all schools now, as they did under the old *régime*. If there is the smallest loophole for religious instruction in the schools, the priests will enter it. Any concession made to Protestants would have to be granted to Catholics, and as the Roman priests outnumber the Protestant missionaries hundreds to one, and as they are not only persistent and determined, but wholly unscrupulous in their methods, the only way to keep Romanism out of the schools is to resolutely insist on their absolute religious neu-

trality, to prohibit the entrance of religion from the outside and to forbid teachers from inculcating it on the inside. When Dr. Atkinson advised me not to have Protestant services held in public school buildings even when the local officials offered them, Mr. Rodgers, who was present, replied that this was already his policy.

To one who has been in the Philippine Islands the current charge that the public school system is being used as a proselyting agency for Protestantism is simply preposterous. Nearly if not quite all the native teachers, who constitute an overwhelming majority of the teaching force, are Roman Catholics. The American teachers were chosen without reference to religious qualifications, but solely on their merits as teachers, and the proportion of Protestants and Catholics is about what it is among the public school-teachers in the United States. If anything, the proportion of Catholics is higher than it is at home. Indeed, a Roman Catholic editor in the United States states that in his efforts to obtain a suitable supply of teachers for the Philippines the Secretary of War applied to several Roman Catholic as well as non-Catholic colleges.

Superintendent Atkinson and all the assistant superintendents with whom I conversed impressed me as very desirous that the public schools should not be considered anti-Roman Catholic. Indeed, I found an impression in some quarters that the school authorities carry this policy so far as to dis-

courage teachers from attending Protestant services or in any way identifying themselves with Protestant mission work. But Dr. Atkinson told me, and several of the local Superintendents confirmed the statement, that the prohibition related solely to the school work of teachers, and that they were as free in their private lives outside of school hours as teachers in the United States. The teachers whom I personally met took this view of the case.

Still, every Roman Catholic school-teacher in the Philippine Islands unhesitatingly and openly identifies himself with the Roman Catholic Church, while a considerable number of the Protestant school-teachers are not as active in church work as they were in the United States, for fear that such activity might excite criticism. It is plain that strenuous effort will be made to keep the influence of the public school system as an institution purely secular, that it will powerfully reinforce an already strong secular tendency, that unless teachers have decided strength of Christian character they will succumb to its spirit, and that in any event the Church cannot depend upon such a system for a supply of ministers and Christian workers.

Romanism is already recognizing this. The school authorities had hoped that by carefully steering a middle course and avoiding every possible action which could justify the Roman Catholics in suspecting that the public schools were in

alliance with Protestantism "the priests would see that the schools were not anti-Church." But it was all in vain. Rome promptly and instinctively recognized non-sectarian public schools as a formidable foe. She is not only retaining, but is improving her parochial schools, so that she can meet this new competition, and every day her enmity to the public schools becomes more pronounced.

Protestant missionaries are not taking this position. On the contrary, they believe in the public school system. In every place I found our missionaries outspoken and cordial in their support of it. It is true that the divorce of the schools from religion is so complete that, apart from the local assistance that may be rendered in a few places by teachers who, as private individuals, attend the Protestant services, the only advantage that the public schools will be to Protestantism will be indirect, in creating those conditions of intellectual freedom in which Protestantism best thrives. In other words, we favor the public school system because we are American citizens rather than because we are Protestants. But this should not prevent our hearty and unqualified cooperation with the public schools as individual citizens. We believe in the separation of Church and State, and we do not ask or expect any recognition or assistance as Protestants.

However, free schools, like free government, do a preliminary work for Protestantism which are

as much beyond their intention as they are beyond their control. Intellectual freedom and enlightenment are fatal to the type of Romanism which prevails in the Philippines. Its superstition cannot live in such an atmosphere, and, from their view-point, the friars are right in their conviction that they must fight the public schools in the interest of self-preservation. But Protestantism needs and, indeed, depends upon an atmosphere of intellectual freedom. It wants men to think, and insists that they shall do so. The public schools in the Philippines, secular though they are, will do, quickly, effectively and without expense to us, a vital work which Protestant missionaries would otherwise have had to do for themselves, which, as a matter of fact, they have to do in most unevangelized lands—namely, dispel the gloom of ignorance, clear away the tangled growth of error and superstition, and thus prepare the soil.

The danger is that other and equally noisome seeds of infidelity and atheism will spring up in that prepared soil. But that is where our call comes in. It is our business to sow good seed in that cleared ground, and it would be foolish for us to join the Papal hue and cry against “godless schools,” because they do not undertake that part of the work which is especially ours, and which, we venture to believe, a church mission can do better than a government school. While, therefore, there can be no official relation between the Missions and the Department of Public Instruc-

tion, as individual American citizens we should cooperate with it, helping and not hindering, in every practicable and prudent way.

Nevertheless, there are some things which we cannot fairly expect a public school system in the Philippines, hampered as it is by an ever-present and vigilant Romanism, to do for us. And one of these things is to supply us with pastors and other Christian workers.

We have learned in America that state institutions do not send men into the service of the Church. Their graduates fill other professions, but not the ministry. Dr. Northrop, of the Baptist Theological Seminary, is reported as having said that in twenty-four years that Seminary had not received twenty students all told from the state universities. Similar statements were made by the representatives of other theological schools of Chicago, yet six state universities are located within the natural territory of those seminaries.

On the other hand, the President of the Presbyterian Board of Aid for Colleges and Academies asserts that "colleges planted in Christian truth are the colleges almost exclusively represented in the rolls of theological classes. Thirty-five Presbyterian institutions in the western states are educating more young men for our churches, pulpits and mission stations than all the state and secular high schools and colleges of the entire nation. The state university does not help the Church; therefore the Church must help itself. It must

build its own institutions, set them apart to religion and learning combined, fill them with an intense evangelical spirit, and then call upon God to choose from the ranks of the students those who shall proclaim Christ's Gospel to men."

The vital necessity of a native ministry in the Philippines is quaintly but effectively voiced in a rare and sumptuous volume, entitled "Letters from the Indies, published for the first time by the Minister of Public Works, Madrid, 1877." In this volume, there is a petition from Fray Domingo Salazer, Bishop of Manila, to the President of the Council of the Indies in Madrid, dated December, 1585, in which we find the following appeal:

"Very Powerful Sire: I, the Bishop of the Philippines, do state: That, as your highness is aware, and as is also well known, the greater part of the natives of these Islands are about to be converted, and those who are converted lack the impartment of the Gospel, for there is no one to spread it; while in some places there are ministers, they are few, and the natives many, in number, so they cannot receive as they should the doctrines of the Gospel. . . . It behooves your royal conscience, as well as mine, and it befits the interests of the natives, that orders be issued to the effect that those converted may have ministers to instruct them and maintain them in Christianity. It is a noteworthy fact that as soon as they lack ministers they return to their idolatrous rites. It is also requisite to furnish ministers

for those who are open to conviction and conversion."

For the same reason, Protestants also must have a ministry. If we knew in advance which particular boys would become church leaders, we could confine our schools to them and make our institutions simply training schools for Christian workers. But in the Philippines, as elsewhere, the only way that we can obtain such workers is to bring under our direct influence during the formative period of school life a considerable number of promising boys, mould them spiritually as well as intellectually, and from them select those who have the requisite qualifications and who appear to be called of God. In other words, Protestants, like Roman Catholics, must educate, in the interest of self-preservation, the radical difference being that Protestants educate in friendly cooperation with the public schools and that the Roman Catholics educate in avowed enmity to them. Wisely, therefore, did the Presbyterian Board, December, 19th, 1899, vote "that measures be authorized looking towards the early inception of educational work in the Philippines on such lines as further investigation shall seem to justify."

As to character these mission schools should be :

First, Openly and decidedly Christian. There is no call for the Mission Boards to give a purely secular education. The Government can do that better than we can. We educate for a purpose which the public schools do not set before them-

selves, and that purpose should pervade and dominate every department of our schools. We should tolerate no compromise on this point.

Second, They should be thorough. In justice to ourselves and to our constituency, we cannot give superficial training. There need be no fear that the public school officials will look with jealousy upon the very best work that we can possibly do. That is the very kind of work they prefer to have us do. The more good schools there are in the Philippines the better, from their view-point. When I asked Superintendent Atkinson for any suggestions, he particularly emphasized this. What he wants is sound education, and he believes that there is ample room for all institutions that will do solid work.

Third, They should be chiefly of the higher grades. For the present at least, primary and intermediate work should be left to the public schools. Later, when we have a larger Protestant constituency, we may find it expedient to train the children of our own families from the beginning. But for the present we can get all the boys we can accommodate for the more advanced classes.

Naturally, I was deeply interested in the Silliman Institute (Presbyterian) at Dumaguete on the Island of Negros, the first Protestant mission boarding-school to be established in the Philippine Islands. The school is named after the Hon. Horace B. Silliman, LL. D., of Cohoes, New York,



FILIPINO BELLES



DAMETRIO LARENA
First Filipino Governor of Oriental Negroes under
American rule

who generously gave \$20,000 to found it. The city is exceptionally healthful and the Institute is admirably located on a beautiful, palm-shaded tract of nearly five acres on the main street, near the Governor's residence and fronting the beach. It is easily accessible not only from the Province in which it is situated but from the populous islands of Cebu and Bohol which speak the same dialect. There are no competing schools. Superintendent Atkinson told me that while the Department of Public Instruction contemplated the establishment of an agricultural college on the other side of the Island of Negros and an industrial school at Cebu, it had no plans for anything in Dumaguete beyond the public schools, and that we could have a comparatively clear field there for the development of the Institute.

The friendliness and intelligence of the officials and people are marked. The opposition to American occupation in this region was slight, and there would have been none at all if it had not been for malcontents from Cebu. Now an American can travel with perfect safety in any part of the Island. The influence of Rome appears to be comparatively weak. The people have driven every friar off the Island, and the Roman Catholic churches are in charge of native priests for whom the people apparently care little. The Governor of the Province, Señor Demetrio Larena, and his brother, the Presidente of the municipality, impressed me as unusually fine types of Filipinos—intelligent,

able and broad minded. They, as well as the best people of the place, are outspoken in their gratification over the location of the Institute in their city, and give it their cordial support. The Governor sent the prospectus of the Institute to every village in the Province, and his own son is one of the pupils.

The growth of the school has been most encouraging. Within three weeks of the opening day, August 28th, 1901, the pupils numbered thirty-two, and nine more were admitted by October. Since then, the attendance has more than trebled. It was the intention of Dr. Silliman to make industrial training a prominent feature of the Institute. But thus far, nearly all the boys in attendance have come from the more prominent families who do not wish their sons to associate with the crowd of a public school and who are too proud to have them work. The rule of the Institute is that "all the students who are not able to pay will be obliged to work three hours daily in the industrial department or in whatever labor they may be called upon to perform." But when I was there, only two of the boys were willing to do anything with their hands, and they were employed to help about the house. All the rest preferred to pay the required fees, \$8.00, Mexican, per month for boarding and \$3.00 for day pupils.

The Mission intends, however, to press the industrial feature of the Institute. A man has already been secured to teach carpentering and cabi-

net-making. Printing will be added as soon as possible, for there is no press of any kind in Dumaguete, and with the development of the Institute, the public schools and the American colony, there will be a demand for printing. Gardening will also be taught as soon as boys can be obtained who will consent to do that kind of work, for, oddly enough, while the Filipinos understand the culture of sugar, tobacco, hemp, bananas and cocoanuts, no vegetables can be had in Dumaguete except a coarse, stringy sweet potato. The soil of the Institute grounds is too sandy for cultivation but there is an abundance of fertile land to be had within half a mile. With the growth of the school such a tract will be a necessity. There are thousands of boys within the vicinage of the Institute who need just such industrial training, need it as much as boys anywhere. But here again the Malay indisposition to labor comes in. These people are utterly unable to understand why Americans always want to work. They must be taught the necessity and the dignity of honest toil.

The curriculum of the Institute is an excellent one, having been formed in consultation with the Rev. Dr. J. C. R. Ewing after the model of our best India schools. It assumes that "students should not be less than ten years of age," and it is divided into a middle department and a high school, with electives in drawing, botany, natural history, bookkeeping and shorthand. The students were as fine looking boys as I saw in any mis-

sion school, and with the white suits and red sashes, which they wore at the reception given to us, they presented a striking appearance.

Other schools will be an urgent necessity in the near future. In particular there must be training schools for Christian workers, one at least in each of the leading dialects. It will be a fatal mistake if the Mission Boards, in their eagerness for evangelistic results, too long defer the founding of schools which are indispensable to the conserving of those results. American missionaries cannot man all the pastorates. If Protestantism is to endure in the Philippines, it must have an adequate supply of native ministers, helpers and teachers and it can secure them only in educational institutions equipped and conducted for that purpose.

XXVI

THE LANGUAGE QUESTION

THE language question is an important one. Should our missionary work, especially our schools, be conducted in the Spanish, Filipino or English language? In response to the inquiries of Captain Todd, then in charge of the Department of Public Instruction, army officers expressed the following opinions, and I quote them not only because they indicate the purpose of the Government to Americanize the Filipinos, but also because they have a bearing on the question as to the place which missionaries should give to the Spanish language.

Chaplain Ruter W. Springer said: "I have canvassed this question quite thoroughly, and now have but one opinion. It would be impossible to get out some forty different sets of text-books, in as many different Filipino languages. The native dialect must therefore be abandoned as a basis of instruction. Only a small portion of the native population understand much Spanish; and there seems to be no good reason why that language should be made by use the basis of instruction, and so 'boosted' into a prominence which, after centuries, it has been unable to attain for itself."

Col. William E. Birkheimer wrote: "It is not

desirable to have instruction in Spanish. We do not want to instruct in any language except English if we can avoid it. This is the new language of this country ; it is the language we want by every means to push to the front. It is true that Spanish will, for a long time, be an important language here, but there is sufficient knowledge of it extant and common property, as it were, to serve all necessary purposes."

Brigadier-General J. F. Bell replied : "The better class of educated people who speak Spanish would like their children taught that as well as English. The great mass of the people don't care anything about it. If there are parents who desire their children taught Spanish as a matter of cultivation, they should, on a principle nearly universal in America, be required to have it done at their own expense. If all are taught English only, they will know as much as will ever be necessary to them. It might be well to teach Spanish in high schools, as is done in America. All the people would like their children taught their own dialect, I presume, as a matter of sentiment. It is a practically unnecessary accomplishment, as scarcely any literature exists in those dialects, and any communication by writing or printing will be better for the Government if done in English. They will learn the spoken language at home. The sooner this ceases entirely, as has come to pass in Zamboanga, the better. It was accomplished there by teaching Spanish only in the

schools. The same thing could be accomplished throughout the Islands by teaching English only."

These views are fairly representative of the general opinion, and, accordingly, the Act of January 1st, 1901, stipulates that "the English language shall, as soon as practicable, be made the basis of all public school instruction," the Commission explaining that "it is not practicable to make the native languages the basis of instruction," and that "the majority of the inhabitants of these Islands do not understand Spanish, and it would be a waste of opportunity to teach them this language with a view to making it the basis of their future instruction."

While some of the arguments for the exclusive use of English in the public schools do not apply to our missionary work, the reasons adduced against Spanish are more applicable. The first missionaries were forced to learn Spanish, because they found it in common use by the people of the larger cities, to which mission work was then necessarily confined. It is still, and for some years probably will continue to be, the language of the upper classes, who regard the native dialects with about the same contempt that the French speaking court and polite society of mediæval England regarded English. But apart from the Mestizos, very few of the Filipinos ever learned Spanish, and those who did acquired only a smattering of it. The General Superintendent of Education reports that ninety-five per cent. of the

population of the Philippines cannot read the Spanish language.

The overthrow of Spanish rule has now destroyed the only reason that ever existed for learning Spanish. That language is associated with all that the natives hate and would gladly forget, and now that their rulers are Americans, that English is the official language, and that the public schools all over the islands teach it, Spanish has absolutely no future in the Philippines.

I see no adequate reason, therefore, why new missionaries should give any considerable part of their time to the study of Spanish. It is indeed advisable at present for them to acquire some knowledge of it, partly because in the cities, where our stations are located, many of the men whom we wish to reach affect to despise their native tongue, and have not yet had time to learn English; partly because all the grammars, dictionaries and phrase books which must be used in studying the vernacular are Spanish-Tagalog or Spanish-Visayan, so that until the missionaries can develop an English-Filipino language apparatus, the native tongues must be acquired through the medium of Spanish.

But only so much attention should be given to Spanish as will suffice for these temporary purposes, and the main effort should be expended on the native languages. It will be at least a generation, and perhaps a century, before English will be as freely used by the common people as their

own language. We have already seen how little Spanish they learned in three centuries, in spite of the persistent efforts of autocratic officials and priests. Besides, no matter how well a man may learn to use a foreign speech, the language of his affections will always be that of his native land. The Welshman understands English as well as we do, but to this day the straight road to his heart is the Welsh. Said the wise and friendly Governor of Oriental Negros to me: "The missionaries should thoroughly learn the Visayan language if they wish to largely influence my people. Few of them know Spanish, and it will be a long time before they will use English in their homes."

The Protestant missionaries realize the importance of this, though the first men on the field were able to give but little time to the study of the native languages. In the older missions, the recruit finds text-books and courses of language study already prepared, with experienced missionaries to carry on their work while he devotes his first year or two chiefly to the language. But in the Philippines, men new to the field, and, with few exceptions, with no previous experience in missionary work, had to bear the whole burden of pioneering and of laying foundations in every department. It was necessary to begin with Spanish, as that was the only language which would serve their original purpose, and which could be quickly acquired. But the usual rules on language

study should now be enforced, as in other missions, India, for example, where no one imagines that British rule obviates the necessity for a thorough knowledge of the native tongues. Each Mission should immediately lay out a course of language study, and hold its members to strict accountability for their fidelity to it.

In the mission schools, Spanish must have a place for a time, for the reasons already indicated. But Spanish will ultimately become in all schools, public and mission, what French is in our home schools—an accomplishment to which only subordinate attention is given in the higher grades. The real work of our schools must be done in English and the native tongues. The Silliman Institute proposes that “after the first year of study, the studies will be entirely in English.” But while this may be wise as a school rule, the teacher who expects to get into closest sympathy with his pupils and to intelligently guide their studies must know their native tongue.

The objections to the use of English which are urged in some other mission fields do not wholly apply in the Philippines. The relation of English to the future of these Islands and its place in the public schools make it virtually obligatory in mission schools. They could not hold their constituency without it, nor, if they could, would it be just for us to refuse to our pupils the advantages which a knowledge of English can alone bring within the reach of a Filipino.

As for the native languages, their use is necessary to our missionary influence. It is absurd to suppose that the vernacular will become extinct or that loyalty to our Government's purposes requires us to ignore it. There is no sign that the European languages will ever cease to be spoken by immigrants in America, and we not only permit their use, but teach them in our schools and colleges so far as they are called for. If this is the result when Europeans come to America, much more is it to be expected when Americans go to the Philippines. Egypt and India show that the native speech of millions of people living in their own land will never be wholly displaced by a comparative handful of a different race from the other side of the planet. Wisdom dictates that in this, as in other departments, there be no unnecessary interference with the customs of the Filipinos, and while we are justified in insisting upon a knowledge of English and in ignoring as soon as possible the Spanish that is doubly alien, yet we should also frankly recognize that the native dialects have a right to exist. Perchance by our legitimate honoring of them in our preaching, and teaching, and translating, we may so improve and dignify them as the German and English were improved and dignified by Luther and Wyclif.

As for Bible translations, they should, of course, be in the vernacular and not in Spanish. We cannot hope to evangelize the Filipinos unless we give

them the Word of God in their own languages. Such translations laid the foundations of Protestantism in Europe, and they are equally indispensable here.

XXVII

THE TRUE OBJECT OF THE UNITED STATES IN THE PHILIPPINES

A NEW power has entered Asia. The oldest peoples are receiving new impulses from the youngest. The Asiatic mind is puzzled to know the significance of this phenomenon. A decade ago, Asia knew little and cared less about America. A few men in diplomatic circles were pleasantly impressed by the consideration shown to Asiatic nations by the ministers of the United States, but with one or two exceptions even they had but a faint idea of the extent of our territory and the number of our population. The American army was unknown. American warships in Asiatic waters were few and small and sometimes so antiquated that our navy was the laughing stock of European squadrons and the humiliation of our naval officers. We had no trained diplomatic or consular service and though our representatives were usually able and sensible men, they lacked, as a rule, experience in statecraft, and were half paid and poorly housed in comparison with the elaborate establishments of the ministers of European powers. While at home we were boasting in Fourth of July orations that we were the greatest nation on earth, the majority of the inhabitants of the earth never knew of our existence

and those who had heard of us regarded us as some insignificant country, so weak, so remote and so lacking in spirit as to be of no consequence.

But the suddenness and decisiveness of America's conquest of the great Philippine Archipelago startled Asia as well as Europe "like an alarm bell in the night." The Oriental now sees that a new world power of the first magnitude has appeared on the scene, and half in curiosity, half in fear, men are asking, What is the United States going to do in Asia and what does it stand for? Americans may well ask that question themselves.

The objects which we may seek in the Philippine Islands are three in number. Which shall we choose?

The first is national glory. In that vast Archipelago, the United States occupies a strategic point of the first importance to a people ambitious of world power. Possession there entrenches us so near to Japan and Korea and China that we have an enormous advantage over any European nation in the race for a dominating influence in those fertile and populous countries. Even apart from the mainland, we have in the Philippines themselves a great extension of our national territory and the consciousness that we are masters of a numerous population. It is true that our 8,000,000¹ in the Philippines look small beside the 350,-

¹ According to a preliminary report of the new Philippine census, which was received by the War Department at Washington as this chapter went to press, the population of the Philippine Islands is 6,976,574.

000,000 in British colonies, the 56,000,000 in French, the 35,000,000 in Dutch, the 30,000,000 in Belgian, the 15,000,000 in German, to say nothing of tiny Portugal's 9,000,000. But if the object be aggression in the far East and the convincing of Asiatics and Europeans that America is a force to be reckoned with hereafter, the peculiar location of the Philippine Archipelago at the very gateways of Yokahama, Kobe, Nagasaki, Fusan, Chemulpo, Tsingtau, Shanghai, Hongkong and Singapore, makes it one of the most valuable colonies in the world.

That this object is being attained, in some measure at least, by our occupation of the Philippines is probably true. Asia and Europe already speak of the United States with new respect. Old world monarchs go out of their way to conciliate and cultivate the United States. It must indeed be admitted that thus far the consensus of foreign people, both in the far East and in European capitals, is pessimistic as to American success in the management of colonies. Part of this pessimism is doubtless due to the irritation caused by the strict enforcement of new laws in the Philippines, part by the more or less conscious jealousy of a people which the older nations still regard as a rather "bumptious" and swaggering youth. But their very anxiety and dislike are a recognition of American presence and power which are not at all displeasing to the patriotic American who thirsts for national glory in the world's

arena. "My country can no longer be ignored," so he complacently declares, "and the highest tribute that her enemies can pay her is to hate her."

The second possible object is commercial profit. In the Philippine Islands, there is a new market for American manufactures, a base from which our commercial operations can be extended through Asia's "open door" into her teeming interior regions. How quickly our business men took advantage of the opportunity appears in the fact that our exports to the Philippine Islands jumped from \$94,597 in 1897 to \$5,261,867 in 1902, while our imports from the Islands in the same period increased from \$4,383,740 to \$6,612,700. The Treasury Bureau of Statistics classifies as follows exports from the United States to the Philippines, exclusive of Government shipments for the maintenance of its forces and civil list:

	1897.	1902.
Iron and steel manufactures	\$9,036	\$957,342
Cotton manufactures	2,164	246,645
Breadstuffs	10,068	435,444
Gold	—	210,474
Hay	—	358,816
Malt liquors	663	466,404
Paper manufactures	—	284,788
Provisions	544	156,863
Distilled spirits	—	185,188
Wood, manufactures of	393	418,806
Mineral oils	95,908	235,397
Cars, carriages, etc.	1,707	101,213
Manufactures of leather	220	121,003

Our purchases from the Philippines were chiefly

hemp, of which we now take more than half the total output of the Archipelago, sugar, copra and tobacco. The following table will show the exact figures :

Exported to United States	—Ten months ending April 30th—		
	1901.	1902.	1093.
Hemp	\$2,106,630	\$5,129,974	\$9,911,549
Sugar	93,472	293,354	921,150
Tobacco	5,027	8,317	46,070
Copra	4,450	7	9,058
Other articles	62,712	117,062	124,938
Totals	\$2,272,291	\$5,548,714	\$11,012,765

Undoubtedly, American trade with the Philip-
pines will increase, for the resources of the Islands,
are yet largely undeveloped while the people are
only beginning to appreciate American goods.
Already, the revenues of the Islands are sufficient
to meet the normal expenses of its government, the
custom's receipts having increased as follows :

1899	\$3,106,380
1900	5,542,289
1901	9,124,810
1902	8,525,216
1903 (estimated)	9,300,000

But the prospect of great financial gain to the
United States is not bright. Alaska has proved to
be a far more profitable investment than any one
at first supposed and the Philippine Islands may
yet prove to be a source of wealth to its owners.
But the present outlook can hardly be said to jus-
tify optimistic prophecies. Though the material
resources of the Islands are enormous, still, as I

have already explained, the Filipino cannot be depended upon to develop them, the Americans are not able to perform the necessary labor in such a climate, and the Chinese, who are the only people able and willing to work in the Philippines, are being excluded by our Government.

"The commercial problem in the American colonies is almost entirely comprised in the one question of labor," says Alleyne Ireland. "England can only sell her tropical subjects seventy-one cents' worth of goods each a year, and she draws from each only sixty-six cents' worth of supplies. These sums represent the result of a century's work in increasing the purchasing power and the productive power of the people in the British tropical colonies. In view of this what are the hopes of the American business man?"

Moreover, we must remember that our occupation of the Philippines will always necessitate a far heavier military and naval expenditure than we have yet made. If a comparative handful of North American Indians could keep nearly the whole regular army of the United States more or less busily engaged for several generations, what force will be required, even in most favorable peace conditions, to keep in order the predatory and turbulent elements which will always be found among eight millions of half-civilized Malays and Indonesians scattered among hundreds of tropical islands on the other side of the globe? But that is not all. Even if the local revenues should be

sufficient to cover the cost of these internal operations, what shall be said of the expense of maintaining an adequate defensive armament in such a distant and exposed place where other nations maintain whole navies? In the event of war with any European or Asiatic power, our enemy would steam straight for the Philippines. Our well-nigh interminable coast line at home would make it absolutely necessary for the Government to keep a large part of our navy for the protection of our Atlantic and Pacific coasts. Manifestly so vulnerable a point as the Philippines could not be held without a strong fleet in Asiatic waters. The United States has managed to wage most of its land wars with volunteer armies, but navies cannot be improvised. Battleships cost time as well as money. It would be folly to imagine that because Dewey and Sampson so quickly sunk Spain's ill-equipped and ill-manned squadrons, the United States could with equal ease conquer a first-class power. The American people might as well understand that Asiatic possessions necessarily involve such an enormously increased permanent military and naval expenditure that the profits of the Philippine trade will, for a considerable period at least, look small in comparison.

That both the national and the commercial motives animate a considerable number of the American people is undeniable. Newspapers and magazines teem with articles discussing these phases of our new foreign policy. Innumerable orators,

some of them in the halls of Congress, declaim to the same effect.

But the lessons of experience are overwhelmingly against the supposition that a foreign power can successfully seek its own aggrandizement in the management of colonies. France and Spain have both tried it with disastrous results. The glory which France has sought in her colonial policy has proved to be illusive and her colonies have been only a drain upon both her treasury and her vitality, a costly encumbrance whose scandals of administration have tarnished rather than brightened her national honor.

Spain, too, tested the selfish policy. She sought to reap the exclusive benefit of trade with the Philippines by imposing rigid restrictions upon all foreign commercial intercourse, and by jealously preventing any barter which might limit the profits of Spanish merchants. For a considerable period in the eighteenth century, the Philippines were forced by law to confine their exports to Mexico, then also under Spanish sway. In 1781, tobacco was made a government monopoly in the Philippines. In 1800, a law forbade all foreigners to reside anywhere in the Archipelago. Spain and Spain alone was to profit by the Philippine trade.

But the policy of keeping her dependencies poor that the mother-country might become rich resulted in the impoverishment of both. The last of the royal galleons, which are so prominent in the literature of former generations, sailed out of Ma-

nila harbor in 1811. Revolution after revolution involved losses in treasure as well as blood, until the greed of gold which had once filled the Spanish ships with rich cargoes brought disgrace and utter ruin to the nation which was once the proud mistress of the old world and the fairest parts of the new.

Every schoolboy in the United States knows how England's efforts to rule her American colonies for selfish ends involved her in a humiliating war and caused the loss of the most valuable possessions any world-power ever held.

It would be easy to multiply historical illustrations of the short-sightedness of a vain or a mercenary colonial policy. As far back as 1776, Adam Smith declared that "after all the unjust attempts of every country in Europe to engross to itself the advantages of the trade of its own colonies, no country has yet been able to engross to itself anything but the expense of supporting in time of peace, and defending in time of war, the oppressive authority which it assumes over them. The inconveniences resulting from the possession of its colonies every country has engrossed to itself completely." Selfishness invariably defeats itself. Self-aggrandizement as a motive steadily tends toward self-destruction. Christ enunciated a law which the experience of a hundred nations as well as of countless myriads of individuals has shown to be profoundly true when He said—"Whosoever will save his life shall lose it."

But altogether apart from their effects on ourselves, we should as a people sternly reject both the motives of national glory and of commercial gain because they are unworthy of us, because they ignore the interests of the people over whom we rule, and because they involve a betrayal of the trust which God has committed to us as a nation.

The third object is the one which we should resolutely set before ourselves, namely, the welfare of the Filipinos. The poet Bailey was right when he said —

“There is but one worthy quest—to do men good.”

In all their relations to the Philippine Islands, the American Government and people should hold themselves to a self-sacrificing sense of duty. The temptation to seek a baser end is strong. But

“Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side ;
Some great cause, God’s new Messiah, offering each the bloom or
 blight,
Parts the goats upon the left hand, and the sheep upon the right ;
And the choice goes by forever ’twixt that darkness and that
 light.”

The difficulties are formidable. It is a stupendous task to radically reconstruct the institutions of 8,000,000 people of a widely different race, and scattered over a territory which is not only 119,542 square miles in area, but which is divided into more than a thousand islands dotting an ocean expanse of about 800,000 square miles, the

southernmost point of which is nearly 2,000 miles from the northern end of Luzon.

“Nothing,” says Alleyne Ireland, “can be more unpromising, from the standpoint of a Western government, than a population ninety-nine hundredths of which is deeply ignorant, grossly superstitious, and highly sensitive to native tradition, and of which the remaining one-hundredth is well educated, well versed in native customs, familiar with the native dialects and possessed of the exquisite subtlety of the Oriental mind. . . . To predict ultimate failure for the United States in the Philippines would be to blind oneself to the great qualities of the American people ; to predict any immediate success would be to close one’s eyes to the grave difficulties to be faced and to credit the American system of government with an elasticity and adaptability which it does not possess. I have encountered a feeling in the United States which, if it is wide-spread (and of this I have no means of judging), will postpone the day of success in the Philippines. This feeling is summed up in the following remark made to me by an American gentleman of distinguished ability : ‘After all, the experience of other nations in the tropics is of little value to us, for none of the other people were Americans.’ ”

I am sometimes asked, “What is the prospect for America in the Philippines?” I reply that much depends on what sort of prospect one has in mind. If it is for financial gain, the imme-

diatē prospect is small, for reasons already given.

If the inquirer means prospect for anxiety, it is large. In the Philippine Islands America has assumed a considerable part of "the white man's burden," and we must expect to have our full proportion of the trouble which that thankless task involves. It will be—

" No iron rule of kings,
But toil of serf and sweeper—
The tale of common things,"

If, however, the inquirer means prospect for doing good, it is unparalleled in the history of our country. Our plain duty, therefore, is not to exploit the Filipinos for selfish ends as Spain did, but to try to help them. If we undertake our duty in the right spirit, we may be the means of bringing to them untold blessings, and we shall also experience in our own national life that "whosoever will lose his life for my sake shall find it." Let our patriot poet Whittier again speak to us as a people —

" Our Fathers to their graves have gone ;
Their strife is past,—their triumph won.
But sterner trials wait the race
Which rises in their honored place,—
A moral warfare with the crime
And folly of an evil time.

“So let it be. In God’s own might
We gird us for the coming fight,
And strong in Him whose strength is ours
In conflict with unholy powers,
We grasp the weapons He has given,—
The Light, and Truth, and Love of Heaven!”

XXVIII

THE REAL PHILIPPINE QUESTION

THE question whether we ought to have taken the Philippines is now largely academic. "It is a condition which confronts us and not a theory." Said that profound observer, Benjamin Kidd: "We have to recognize at the outset as a first principle of the situation the utter futility of any policy based on the conception that it will be possible in the future to hold our hands and stand aloof from the tropics. There can be no choice in this matter."

The real question for us to consider is—In what spirit shall we keep them? Is our object to be selfish or unselfish, the increase of our own wealth and power or the enlightenment and blessing of the Filipinos?

The politician who sees nothing in the Philippines but trade or a stepping stone to Asiatic power is unworthy to vote on the affairs of the Archipelago. Are we never to rise above the level of cigarettes and molasses? Must these eight millions of souls be sacrificed to our national ambition? At the McKinley memorial service in Manila, Major Elijah Halford truly declared: "There is no reason for our being here; our pres-

ence in these islands cannot be justified either to history or to our own consciences, unless we are here for the sole purpose of assisting the Filipino people to the enjoyment of the largest practicable measure of the liberty we delight in, and the blessings of our own free institutions, and to the achievement of a better, and purer, and stronger life than they could possibly have known but for our coming."

The following words of the martyred McKinley should be posted in every legislative chamber and schoolhouse in the United States and the Philippine Islands :

"Confronted at this moment by new and grave problems, we must recognize that their solution will affect not ourselves alone, but others of the family of nations. In this age of frequent interchange and mutual dependency we cannot shirk our international responsibilities if we would ; they must be met with courage and wisdom, and we must follow duty even if desire opposes. No deliberation can be too mature, or self-control too constant in this solemn hour of decision. We must avoid the temptation of undue aggression and aim to secure only such results as will promote our own and the general good. We cannot enjoy glories and victories without bearing the burdens that may result from them. Resting upon all of us is a duty of carrying forward the great trust of civilization that has been committed to us. We must gather the fruits of victory, we must follow duty step by

step, we must follow the light as God gives us to see the light. And He has strangely guided us, not only at the very beginning, but down to the present hour, and I am sure He will still guide and we follow.

“I would impress upon Congress that whatever legislation may be enacted in respect to the Philippine Islands should be along these generous lines. The fortune of war has thrown upon this nation an unsought trust which should be unselfishly discharged, and devolved upon this Government a moral as well as material responsibility toward these millions whom we have freed from an oppressive yoke. I have on another occasion called the Filipinos ‘the wards of the Nation.’ Our obligation as guardian was not lightly assumed; it must not be otherwise than honestly fulfilled, aiming, first of all, to benefit those who have come under our fostering care. It is our duty so to treat them that our flag may be no less beloved in the mountains of Luzon and the fertile zones of Mindanao and Negros than it is at home, that there, as here, it shall be the revered symbol of liberty, enlightenment and progress in every avenue of development.

“Upon all officers and employees of the United States, both civil and military, should be impressed a sense of the duty to observe not merely the material, but the personal and social rights of the people of the Islands, and to treat them with the same courtesy and respect for their personal dig-

nity which the people of the United States are accustomed to require from each other. . . . High and sacred an obligation rests upon the Government of the United States to give protection for property and life, civil and religious freedom, and wise, firm and unselfish guidance in the paths of peace and prosperity to all the people of the Philippine Islands. I charge this Commission to labor for the full performance of this obligation, which concerns the honor and conscience of their country, in the firm hope that through their labors all the inhabitants of the Philippine Islands may come to look back with gratitude to the day when God gave victory to American arms at Manila, and set their land under the sovereignty and the protection of the people of the United States.

“I have no light or knowledge not common to my countrymen. I do not prophesy. The present is all absorbing to me. But I cannot bound my vision by the blood-stained trenches around Manila, where every red drop, whether from the veins of an American soldier or a misguided Filipino, is anguish to my heart, but, by the broad range of future years, when that group of islands under the impulse of the year just passed shall have become the gems and glories of those tropical seas, a land of plenty and of increasing possibilities, a people redeemed from savage indolence and habits, enjoying the blessings of freedom, of civil and religious liberty, of education, and of homes, and whose children and children’s children shall for ages hence

bless the American Republic, because it emancipated and redeemed their fatherland and set them in the pathway of the world's best civilization."

And to these lofty sentiments might be added that expressed by Vice-President Roosevelt in Colorado Springs, August 1st, 1901, five weeks before the death of President McKinley imposed upon him the heavy responsibility of taking his place, and called forth the solemn pledge to continue his policy "absolutely unchanged":

"In the great part which hereafter, whether we will or not, we must play in the world at large, let us see to it that we neither do wrong nor shrink from doing right because the right is difficult, that on the one hand we inflict no injury, and that on the other, we have a due regard for the honor and the interest of our mighty nation, and that we keep unsullied the renown of the flag, which beyond all others of the present time, or of the ages of the past, stands for confident faith in the future welfare and greatness of mankind."

We justly revere the memories of the noble men who performed deeds of magnificent heroism in the stirring days of the Revolution and the Civil War, and sometimes our tasks seem dull and prosaic in comparison. But the quieter days of peace may be fraught with issues as momentous as those of war. As Richard Watson Gilder finely says:

"He speaks not well who doth his time deplore,
Naming it new and little and obscure,

Ignoble and unfit for lofty deeds.
All times were modern in the time of them,
And this no more than others. Do thy part
Here in the living day, as did the great
Who made old days immortal ! So shall men,
Gazing back to this far-looming hour,
Say : Then the time when men were truly men ;
Though wars grew less, their spirits met the test
Of new conditions ; conquering civic wrong ;
Saving the State anew by virtuous lives ;
Guarding the country's honor as their own,
And their own as their country's and their sons' ;
Defying leagued fraud with single truth ;
Not fearing loss ; and daring to be pure.
When error through the land raged like a pest,
They calmed the madness caught from mind to mind
By wisdom drawn from eld, and counsel sane ;
And as the martyrs of the ancient world
Gave Death for man, so nobly gave they Life ;
Those the great days, and that the heroic age."

XXIX

TYPE OF MEN NEEDED

THERE has never been a time in our country's history which demanded higher qualities of character in our public men. In this supreme hour, no political influence however great, no party service however valuable, can justify the placing in our national councils of narrow, sordid, unscrupulous men. Patriotism which ends with a constituency is essentially unpatriotic for it subordinates the real welfare of our country to temporary and personal expediency.

At such a crisis in our country's history, well may every Christian patriot say with Oliver Wendell Holmes :

“ God give us men ! A time like this demands
Great hearts, strong minds, true faith and willing hands ;
Men whom the lust of office does not kill ;
Men whom the spoils of office cannot buy ;
Men who possess opinions and a will ;
Men who have honor, men who will not lie.”

As American citizens, we may cherish a pardonable pride that during this emergence of our country as an Asiatic power, our national policy has been shaped by such men as President McKinley, President Roosevelt, Secretary of State

Hay, Secretary of War Root and Governor-General Taft. No other Americans since Washington have had to grapple with more stupendous problems. Our history furnished no precedents to guide, the new peoples no intelligence to help. Order, liberty and justice had to be new created out of chaos, bondage and oppression.

Amid these extraordinarily difficult conditions, these men have shown a boldness of initiative, a wisdom of execution, a fertility of resource and a breadth of mind and heart which place them among our greatest statesmen. Theirs has been the prescience to know

“ When to take
Occasion by the hand, and make
The bounds of freedom wider yet.”

There should be no politics in our support of their policy, no sectarianism in our prayer that the God of Nations may continue to guide aright those upon whom such solemn responsibilities now rest.

It is equally vital that those who are sent to the Philippines should represent the best types of our American Christian character and culture. The missionary boards have already adopted this policy, selecting for service in our new possessions only men and women of exceptional ability, integrity and good sense. Why should not other agencies adopt the same policy? If drunkards are excluded from positions of responsibility in our home

railroads, and gamblers from our banks and libertines from our offices, why not exclude them not only from military and civil offices but from business appointments in the Philippines? The Government is giving attention to this matter. Is there not true patriotism enough in commercial circles to insist upon the same policy? Not only are the risks abroad greater than at home, but the influence of evil example is incomparably worse.

Dr. Pentecost truly wrote from Manila: "The American citizen in such a land as this under the conditions which brought him here, who ceases to represent in himself the high ideals of our American traditions not only can do no good to the people among whom he dwells but becomes their worst enemy. Even the man who maintains an outwardly decent life but who has ceased to cherish and reverence the principles which underlie the moral greatness of our national life, can do no good to the people. The American who says, as one said the other day: 'I did not come to Manila to help elevate the Filipino, but to make all the money I can out of him and his country while the opportunity lasts; I don't take any stock in America's philanthropic mission,' is an apostate American citizen and potentially a traitor to his country. We must set up and worthily illustrate those high national ideals in the struggle towards the realization of which we have become so great a people. Any departure from those ideals on the part of Americans out here, whether they be pri-

vate citizens or official representatives of our country, will prove disastrous to us and to the people amongst whom we have come."

As for the churches of America, their duty is clear. In the ringing words of *The Interior* —

"The possession of the Philippines has signaled the hour for a new alignment of the Christian forces of the country. The character of its churches and other Christian organizations is being tested as never before. It is a wise church which knows the time. Any Christian life in high or in humble place will now be endowed with telling power, 'age on ages telling,' which shall be quick to fall into line with the Divine timeliness as to the next things to be done. The churches of America are either decadent and dying affairs, or else, morally speaking, they are clearing their decks for action, determined that the shiftless and treacherous policy of everlasting retrenchment along our missionary lines shall be ended. The issues of war have opened a new field for missions and Christian education of the most inspiring opportunity."

We think not only of Kipling's Recessional Hymn, but of Moses' solemn exhortation—"Hearken, O Israel! . . . Did ever people hear the voice of God . . . as thou hast heard? . . . Take heed to thyself, and keep thy soul diligently, lest thou forget."

If at this time, the selfish, short-sighted politician is unworthy of leadership, equally unworthy of

respect is the clergyman whose outlook is limited to his own congregation or whose sympathies are simply sectarian. Charity which stops at parish boundaries is not charity at all but self-love. The call now is for ministers who can enter into the purpose of God regarding their country and its new possessions, who stand so close to Christ that they, like Him, will be inspired with a Catholic, all-absorbing love for all men and an unrelenting purpose to uplift and save them. It ill becomes Americans, who are themselves the products of Christianity, to say that the same cause will not produce the same effect in other peoples. God has given to America great blessings, but in the immortal words of Shakespeare :

"Thyself and thy belongings
Are not thine own so proper as to waste
Thyself upon thy virtues, they on thee.
Heaven doth with us as we with torches do,
Not light them for themselves ; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not."

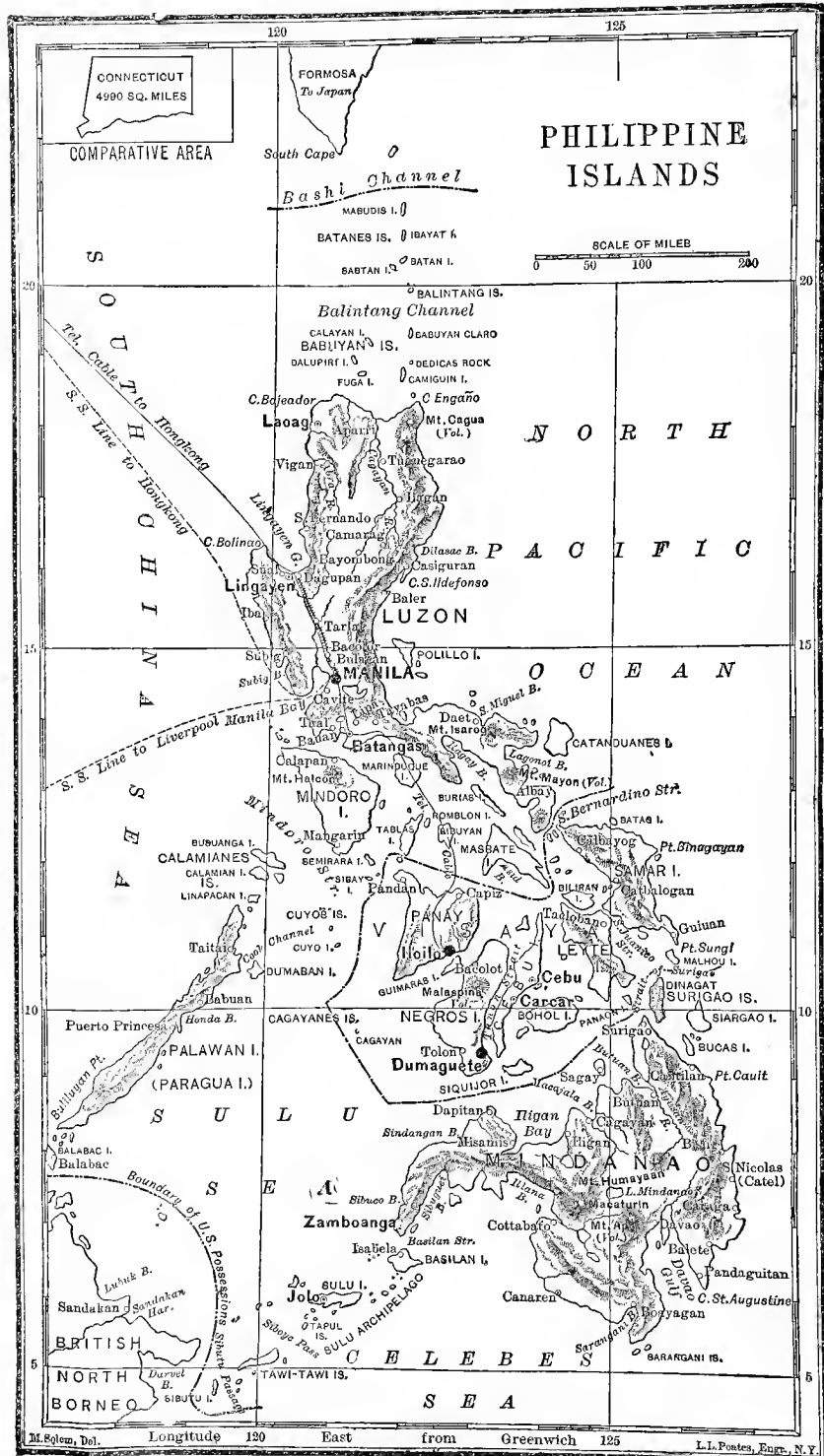
The conflict of arms in the Philippines is now nearly over, but the conflict of moral forces is only beginning. On one side are ambition, avarice, godliness and bigotry ; on the other are the open Bible, the Christian school and the pure Gospel. On this battle-field, no drums are beating or trumpets pealing, nor does the eye see serried columns and flashing bayonets. But in the grim silence which often attends the most portentous

struggles, right is fighting against wrong, order against disorder, light against darkness. America lacked not martial courage, grudged not material resources for the physical warfare. Shall it want Christians of large hearts and broad vision, and holy purpose, for the spiritual onset? Shall its ministers be dismayed, its laymen recreant, because Sanballats advise them to come down and Shimeis throw stones, and Gallios care for none of these things?

Grant that the motive of the Filipinos who flock to the missionary may not in every case be a disinterested desire for a purer faith. Grant that there may be a temporary reaction when they learn, as the Japanese did, that many Americans ignore Christ. Have Anglo-Saxon motives always been above suspicion? Has Christianity suffered no reactions in England and America where it has won its mightiest and most permanent triumphs? Worldly motives will be purified, reaction prevented, if the Church of God will do its duty and do it promptly, generously and in the power of Christ.

What a wonderful thing it would be if our country should signalize its emergence as a world power by the spiritual as well as the material regeneration of an oppressed people. The cruel Spaniard and the profligate priest have long cursed that beautiful, but unhappy Archipelago. Now, if I may venture to adapt the lines of Edward Everett Hale, an angel again speaks to men:

“The sheet you use is black and rough with smears
Of sweat, and grime, and fraud, and blood, and tears ;
Crossed with the story of men’s sins and fears,
Of battle and of famine all these years ;
When all God’s children have forgot their birth,
And drudged, and fought, and died like beasts of earth ;
Give me white paper ; . . .
For all mankind the unstained page ‘unfurl,’
Where God ‘may’ write anew the story of the world.”



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